



Five VICES and Four ERAS

'Panth Ratan'
Giani Sant Singh Ji 'Maskin'

Editor
Harjit Singh

Five Vices & Four Eras

Giani Sant Singh Maskin

Publishers:

Gur Jyoti Enterprises, Alwar

Five Vices & Four Eras

by

Giani Sant Singh Maskin

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Price : Rs. 80/-

First Print : Oct. 2008

Publishers : **Gur jyoti Enterprises**
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Cover Design: Sheetal

Typesetting : Harsimran Graphics, Delhi-110051

Printers : Shilalekh Associates. Delhi-110032

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ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ

Editor's Note

Hae Satguru ji :-

ਏਹੁ ਕਾਜੁ ਤੁਮੁ ਆਪਿ ਕੀਓ ॥

Eaeh kaaj tum aap keeou.

You Yourself have caused this to happen.

Five Vices & Four Eras has 6 topics and all are related to every human being may be a Sikh, Hindu, Muslim or Christian and are based on Gurbani, i.e, Universal Guru, Sri Guru Granth Sahib ji (the Ocean of knowledge). The readers who are searching for the ecstasy will be more benefitted by reading and applying the methods in their day to day life.

The Books: Biography of Maskin Ji, Guru Chintan (Guru's Meditation and The Third Eye have already been published. This book will also be advantageous to English knowing Gursikhs residing in India and abroad and will also encourage the second generation Gursikhs who have been born and brought up and settled in their adopted countries. This book will bring them closer to Gurmat also. The word (page / ਮੌਕਾ) mentioned at the end of Gurbani Shabad is related to Sri Guru Granth Sahib Ji.

I am thankful to Sardar Jaswant Singh ji a close friend of mine who put in a lot of effort and hard work to accomplish this task. I pray to Supreme Lord God to shower his benison on him so that he may continue to serve the Sikh Panth through his talent.

Actualllly we both are not professional and in this exercise, if we have made some mistakes, those may be forgiven.

Humble servant of Sadh Sangat.

Harjit Singh
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Few words by the Translator

By the grace of God and due to the intimacy with S. Harjit Singh it was my good luck to have the charan chhoh (ਚਰਨ ਛੋਹ) of the respected Giani Sant Singh Ji Maskin. I had the opportunity to listen to his discourses at the annual samagams at Alwar and also in the T.V. However I never thought that he will be called so soon by the Almighty. After his departure I came to realize his greatness in the Sikh world in particular and the world in general. In this connection his couplet given below is relevant:-

“ਚਿਰਾਗੇ ਰਾਹ ਬਨੋਗੇ ਇਕ ਦਿਨ ਨਕਸ਼ੇ ਕਦਮ ਮੇਰੇ।
ਅਭੀ ਤੋਂ ਮੈਂ ਗੁਮਰਾਹ ਮਾਲੂਮ ਹੋਤਾ ਹੂੰ।”

*“Chiraage raah bana-ay gay ek din nakshay kadam mairay,
Abhi toe main gumrahi maloom hota hun.”*

I had the good fortune due to the encouragement from Sardar Harjit Singh to translate his Punjabi book ਪੰਜ ਵਿਕਰ ਤੇ ਚਾਰ ਯੁਗ i.e. Five Vices & Four Eras. Though the translation is not of high literary standard, yet I have the satisfaction for the job in a humble manner.

I hope the English speaking and English knowing people will benefit from this. I may be pardoned for the mistakes I might have done in this endeavour.

Servant of the Sadh Sangat.

Jaswant Singh

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Preface

The root cause of all the problems and hinderances in the religious world, is due to five vices. So many problems arise from these five vices that it becomes difficult to engross in mediation. Due to the creation of the obstructions in all the four eras, it becomes problematic to reach the religious aim. I have done the written transformation of these five vices-sex, anger, greed, attachment, ego and four eras according to the intelligence obtained from Gurbani.

I pray that it may amplify the knowledge of the readers.

January, 2001

Giani Sant Singh Maskin
Sis Gran,
Alwar (Rajasthan)

Sex

ਹੇ ਕਾਮੰ ਨਰਕ ਬਿਸ਼ਾਮੰ ਬਹੁ ਜੋਨੀ ਕ੍ਰਮਾਵਣਹ ॥

Hae kamang narak bisramang bahu jonee bharamaavneh.

*O sexual desire,
you lead the mortals to hell;
you make them wander in reincarnation
through countless species.*

ਚਿਤ ਹਰਣੰ ਤ੍ਰੈ ਲੋਕ ਗੰਮੰ ਜਪ ਤਪ ਸੀਲ ਬਿਦਾਰਣਹ ॥

Chit harnang trai lok gamnang jap tap seel bidarneh
*You cheat the consciousness,
and pervade the three worlds. You destroy meditation,
penance and virtue.*

ਅਲਪ ਸੁਖ ਅਵਿਤ ਚੰਚਲ ਉਚ ਨੀਚ ਸਮਾਵਣਹ ॥

Alap sukh avit chanchal ooch neech smaavneh
*But you give only shallow pleasure,
while you make the mortals weak and unsteady;
you pervade the high and the low.*

ਤਵ ਭੈ ਬਿਮੁੰਚਿਤ ਸਾਧ ਸੰਗਮ ਓਟ ਨਾਨਕ ਨਾਰਾਇਣਹ ॥

Tav bhai bimunchit sadh sangam outt nanak naraeineh.

(Page 1358)

*Your fear is dispelled in the Saadh Sangat,
the Company of the Holy,
O Nanak, through the Protection and Support of the Lord.*

In the world of religion, sex is such a subject, such a theme and such an untouched essay, on which if there had been any multifaceted discussion, then it was in suppressed tone, not in unrestrained words. But there seems to be a reason for this. The greed of man manifests outside. The external purpose seems to be the attachment of wealth, grip of materials and running about to have them. The anger of an enraged person is such a fury which becomes visible when it is manifested on anybody that this person is in anger. Since the ancient times it had been revealed through speaking and actions of various types. Visible sex is an internal

impulse, an inner instinct and internal up-thrust. Perhaps this vocation has become internal and is done behind the cover. Anger is visible action. Greed is visible. Ego is displayed. But sex is done under cover. It is hid from every one. Perhaps due to this reason, it is not discussed frankly. Nor has pious men written about it openly. Books written about greed, anger, ego and attachment are available. But this topic of sex has remained untouched even by pious persons.

The root cause for this appears to be that man does not indulge in sex publicity. It is a different matter that animals do it openly, birds perform it publicly and that too during day-time.

Man have selected the darkness of night to perform sex-act by hiding in the curtain of night. This is the reason that if it had, at all, been discussed, it had been done very confidentially behind the curtain. Many carry out discussion about anger openly and similarly about pride. Argumentation about attachment is done commonly. But to carry on discussion about sex, man selects some special place and some confident person. He restrains to discuss before every body. This is the reason that open discussion can be done on all the political, social and religious topics. This is the only subject which has remained untouched. If the ancient learned persons like Watsain or Pandit Koka etc. had written on sexology, there are very few books. It is astonishing that if these persons had written any thing, it was only how to manifest sex desire and how to perform sex act. Only so much had been written. If some holyman only writes how to do sex act and how to express it, then one thing is clear that such a writer is not a holy person. If any person explains about ego that how to become a proudy man, how to illustrate ego and may explain the ways for the manifestation of ego and its instigation, then these thoughts and writings are not great. If some one writes about greed, that how to become greedy and how to express it, then one thing is obvious that the writer is a greedy person. Therefore it seems that what Watsain and Pandit Koka had written about sexology-how to excite and illustrate sex and how to become sexy and make it visible; these books could not find a place in the top most Indian books. These books remained writings of sexy persons useful for reading by only voluptuous men. The study of these books was undertaken to arouse the sexual

desires of lustful persons. Due to this reason these books could not become respectable in the social and religious fields.

Guru Nanak Dev ji and Guru Arjan Dev ji have written about this untouched topic and have given place in their thoughts. It is correct that birth depends upon sex act. If sex desire is stopped and without sex act birth will come to a stop. Birth is sex and sex is the insurance of life. Respected Guru Arjan Dev ji Maharaj has explained about sex by giving place in His Gurbani, only to illustrate that as eating excess food becomes poison instead of nectar and produces diseases in lieu of health; in the similar manner sex beyond limit makes the life pollute instead of developing it. It takes life into renouncement and it is responsible for birth again and again. Perhaps due to this reason Guru Arjan Dev ji has declared that sex is responsible for countless births. Life continues to wander in unending births. Guru ji declares, "*Hae kaamang narak bisraamang bahu jonee bharamaavneh.*" Its substantive explanation is like this. Since the birth is from sex only, so a part of sex will essentially be present in the life. In the same way as body has come from the parents, a part of parents is present in the body:-

ਮਾ ਕੀ ਰਕਤੁ ਪਿਤਾ ਬਿੰਦੁ ਧਾਰਾ ॥

Maa kee rakat pitaa bind dhaaraa.

(page 1022)

From the union of the mother's egg and the father's sperm,

Guru ji also rules:-

ਪਾਨੀ ਮੈਲਾ ਮਾਟੀ ਗੋਰੀ ॥

paanee mailaa maattee goree

*The water of the sperm is cloudy,
and the egg of the ovary is crimson.*

ਇਸ ਮਾਟੀ ਕੀ ਪੁਤਰੀ ਜੋਰੀ ॥੧॥

Eis maattee kee putaree joree

(page 336)

From this clay, the puppet is fashioned. ||1||

Filthy liquid of father and red soil of mother have joined to make the human model. Liquid and soil were churned by an impulse. This is sex act. This impulse joined the soil and liquid. There is soil, liquid and impulse in this mode. This body contains blood of the mother, semen of father and also sex impulse. We can not separate

this semen and blood out of this body. Like wise we can not take out sex from this body. Thus by the mixing of these three things his skeleton has been made, this effigy has been made:-

Paanee mailaa maattee goree
Eis maattee kee putaree joree

Very beautiful effigy has been made. Respected Kabir ji is not advising to abandon sex. In this sermon, restraint has been advised in sex. As has been mentioned in Ayurvedic Book, taking food, when hungry, is a medicine, is a nectar. But without hunger, even one morsel will produce sickness. Without need of the body, you are eating. Sex impulse is the excess energy of the body which can not be assimilated by the body. That excess impulse is a predominant lust and becomes a sex desire. To have a proper and restrained way of emission of this excess energy, there is a regular social code, tradition and guidance. Sex is a part of body, not of thinking. But in the modern times sex has become a part of worry. It has become a part of thinking. It is present in the body as well as mind. It has come in the conscious and thinking, and in vices also. Due to this reason so much literature on sex has come into the market. People buy and read it. Literature is full of sex only. Therefore literates are thinking and contemplating about sex only. Sex ideas are passing through their minds and have become a part of thinking. Once Dr. Mohamad Iqbal 'Poet of the East' said:-

Hind Ka Shaer Surat-gar Va Afsana Navees.
Hai Baicharae Par Aaj Tak Aurat Sevar.

Although he has talked about his country, but these novelists, story-writers, sculpturers, poets, philosophers, and thinkers have sex only in their thoughts, writings, paintings and sculptures. There is nothing else in the mind except sex. The whole literature has become dependant of sex. Stories and films being made on the basis of poetry have become an exhibition of sex. Sex has spread on all the sides. Posters, advertisements, films, magazines, poetry, sculpture-all are the exhibition of sex. Sex has become contemplation ideas thoughts and memory. Sex has even become Ram and God. It should have been so that sex is replaced by God, but sex has replaced God. Sex has spread over the mind of man in

every direction. Sex is such an emotion, that when it enters the thought-process and contemplation, then a person afflicted by it can not undertake meditation and Naam Simran. Reverend Bhagat Ravi Dass ji declares:-

ਤੁਮ ਕਹੀਅਤ ਹੋ ਜਗਤ ਗੁਰ ਸੁਆਮੀ ॥

Tum kahiat hou jagat gur suaamee

You are called the Lord and Master, the Guru of the World.

ਹਮ ਕਹੀਅਤ ਕਲਿਜੁਗ ਕੇ ਕਾਮੀ ॥੧॥

Hum kahiat kaljug kae kaamee.

(page 710)

I am called a lustful being of the Dark Age of Kali Yuga. ||1||

O Jagat Guru!

O Lord of the world!

“We are sexy living beings of this era of Kalyug, full of sex only.”

First let us understand the meaning of the word (Kaam) sex. The literal meaning of kaam is kaamna (desires) and there are many sensualities in the desires. Therefore this word has become ‘Kaamna’. In desires materials are required, then sex is greed. If desire is for power, then sex is pride. Because desire is more about lust, therefore the word sex became in vogue. Sex greed, Sex pride- this could not come in speech, nor could it come in writing. The meaning of kaam (sex) is kaamna (desire). Because kaamna is more of desire, of beauty; therefore the meaning of sex became desire and beauty:-

ਰੂਪੈ ਕਾਮੈ ਦੋਸਤੀ ਭੁਖੈ ਸਾਦੈ ਗੰਢੁ ॥

Roopai kaamai dosatee bhukhai saadai gund.

(page 1288)

Beauty and sexual desire are friends;

Hunger and tasty food are tied together.

As all the taste is in the hunger and not in food, so desire is attracted by beauty, pulled by beauty. Therefore sex and beauty became friends. One poet has beautifully written, he says:-

Jab Husan He Nahi To Ishaq Bhee Paida Nahi Hota.

Bul Bul Gulae Diwar Par Shaida Nahi Hota.

No nightingale sings songs on the flower painted on the wall, nor warbles since it is not beauty; it is only a picture of beauty; it is not appearance, it is only its shadow. Therefore the birds are intel-

ligent. They do not fall in love with the shadows. In some respects man has gone below birds. He falls in love even with the pictures in motion as in films or painted on the walls. He also falls in love with advertisement pictures and paintings. Due to this reason, magazines full of pictures are sold in large quantities. Man reads them and sees the pictures with full attention. Why go far, the sex impulse of the man once reached so much at the top that he made temples of sex in lieu of temples of God. For example temples at Khajuraho, Konark, pictures and images engraved on stone at Jagan Nath. It is surprising that crowds from the country and abroad gather to see these at Khajuraho. Though it is a small town, yet there are five-star hotels and an airport. A large number of tourists go to see these temples which are spread over hundreds of acres of land.

What is there in these temples? Is there any narration of scriptures going on? Are they showing an idol of some saint? Are people going there to have a glimpse of a portrait of any superman (Avtar). Not at all. There are portraits of sex; portraits of sexual desire. People are going there to see these. The internal sexual desire of the man compels him to see the temples of Khajurao and the sexual portraits at the temples of Jagan-Nath at Puri. It is clear from this that the impulse of sex in the man has inspired him to build these temples of sexual desires and not of God. Now, in this century, in this era, sex has covered the head and heart of the man. Sex is being discussed and exhibited every where- in newspapers, poetry, films, literature and pictures of all sorts. When there is so much manifestation and publicity of sex on all sides, it is difficult for any learned and religious person to meditate on God in this era. If some body does, then he is great. Bhagat Ravi Dass ji, with a stricken heart, had to say:-

Tum kahiat hu jagat gur suaamee
Hum kahiat kaljug kae kaamee.

(page 710)

The whole of West-Europe, America, Canada has flown away in this deluge of sex. It is unfortunate that India, which had been a religious country since many centuries, is now imitating West and Europe and has entrapped in the marsh of sex. Due to this the meditation of God is dwindling. Cobblers are everywhere available, but no Ravi Dass is seen. There are many weavers but we can not have

glimpse of Kabir. There are plenty of barbers, but Sain ji is nowhere. There are so many dyers of clothes, but Namdev ji is not seen. O Great God! Now where are they. Now there is none like Meeran engrossed in meditation with 'Do Tara' in her hand. Now no Mata Bhag Kaur, an icon of valour, is seen. The whole world has flown in the flow of sex, in the flood of sex. Reverend Guru Arjun Dev ji is mentioning about this impulse in this sloke:-

Hae kaamang narak bisraamang bahu jonee bharamaavneh.
Chit harnang trai lok ganmnang jap tap seel bidarneh
(page 1358)

O sex ! you are dissolving the worship done. You do not allow restraint and worship to remain. You make a man so much restless that it becomes difficult to meditate and it becomes hard to commune with Immovable God. Restless means- go on, go on, go on. Mind becomes so much transient that it becomes difficult to commune with Immovable, calm and steady God and the life starts flowing in the flow of restlessness. This divine great life becomes an offering to sex, where as this life was got to offer it to God, instead it was offered to sex. If sex becomes a prayer, then God is manifested. If sex becomes desire, then life becomes sexy, it becomes a form of sex, a form of desire. It is said that if prayer is in the mind, then God becomes visible and if there is lust then sex appears. It is upto the human being to reveal either sex or God:-

Hae kaamang narak bisraamang bahu jonee bharamaavneh.
Chit harnang trai lok ganmnang jap tap seel bidarneh.
Alap sukh avit chanchal ooch neech smaavneh.
Tav bhai bimunchit sadh sangam outt nanak naraeineh.

He has lost the game of life who has become lover of sex. He has won the game of life, who has become beloved of God. If there is desire of God, man becomes virtuous. If there is desire for lust, man becomes adulterer. The impulse of passion enhances lust. In this way life after life becomes dependant upon sex. Satguru ji explains:-

Trai lok ganmnang.
pervade the three worlds

O Lust! you are spread in all the three worlds and not only, in human beings. You exist in animals, birds and human beings as

well. To those we call gods, they were also polluted by lust. Passion and desire continued to dominate them. The sovereign of the gods is Indra. He was also polluted by sex. Really the sex desire makes a man blind. So he was polluted by sex. Once there lived a top-most saint, Rishi Gautam by name. His wife was just like a goddess. He made her prostitute where as the saints are supposed to convert prostitute into goddess. In fact sex pollutes human beings as well as gods. All animals and birds are entrapped in the marsh of sex. Great worshippers and ascetics had abandoned greed, pride and power. But they continued to recall beauty and lust continued to compel them. There are numerous such stories. God Indra continued to send nymphs like Mainka, Urvashi. Penance of Rishi Vishwamitra had been broken. Sringi Rishi was polluted. The leader of the Jogies, viz., Machhinder Nath was entrapped in the marsh of lust. In reality no body sends nymphs from heaven, only lust raises the heaven of imagination, brings forth fairies of imagination. Some one was sitting for meditation of God but the reflection of fairies started. When there are nymphs and fairies in the heaven of supposition, then in the real world, it takes no time to become polluted. The imagination becomes a reality and pollution takes place. Vishwa Mitra, Sringee Rishi and great jogi Machhinder Nath were depraved. They were not ordinary persons- they had reached the zenith of thoughts, they had experienced the depth of meditation. Even then there was lust and desire and similarly there was sex desire. All such great yogis, mendicants and worshippers were defiled and got entangled in the marsh of sex. They had come to this world to make the life fruitful but the life became useless. Respected Guru Arjan Dev ji has nicely elaborated this aspect and may we be a sacrifice to Guru ji who has explained very beautifully the delicate subjects in detail. Guru Arjan Dev ji tells us:-

ਪੰਕਜ ਫਾਥੇ ਪੰਕ ਮਹਾ ਮਦ ਗੁੰਫਿਆ ॥

pankaj fathae pank mahaa mud gunfiaa.

*The wings of the bumble bee are caught
in the intoxicating fragrant petals of the lotus.*

ਅੰਗ ਸੰਗ ਉਰਝਾਇ ਬਿਸਰਤੇ ਸੁੰਫਿਆ ॥

Ang sang ourjhaae bisrathae sunfiaa

(page 1362)

With its limbs entangled in the petals, it loses its senses.

Pank means mud, pankaj means born from mud. The roots of lotus are in the mud but the fragrance is at the top, i.e., it is above the mud. Some times it so happens that the level of water decreases, then the height of lotus also decreases. Which was touching the skies, comes down to the ground. Water is symbolic for the comforts of materials and family happiness. Man thinks of touching the sky. But Guru Arjan Dev ji has given a nice example. Really when all comforts are got like comfort of family life, comfort of wealth and property, enjoyment of power etc., then if there is no desire for comfort or if there is some decrease in water level of comforts from the existing height.

Mahatma Budh belonged to the ruling family. There was abundance of materials and comforts. Similar is the case with Raja Ram Chander and Sri Krishna-they were kings. On the other hand many Bhagats and saints were poor. In other words, even if, the level of water of materials was pretty low, they had reached the spiritual heights. They had risen very high because of noble deeds, splendour and mental impression of the previous births and these things motivated them in such a way that they reached the lofty heights. Now let us talk of the common man. Guru Arjan Dev ji is advising us in a very scholarly manner-water level has come down, lotus has also gone down. Suddenly there was torrents and the flood water entered the water tank at a high speed and the water level of the tank rose rapidly. The lotus could not take care of itself. It got immersed in the water. Not only that, it got submerged in the same mud wherein were its roots. Similarly man is born also from the mud. The lotus of life was born out of the mud, i.e., born from sex act:-

pankaj fathae pank mahaa mud gunfiae.

*The wings of the bumble bee are caught
in the intoxicating fragrant petals of the lotus.*

This so beautiful flower of the lotus has come up from mud. This human life, this human body, so beautiful body-it is the output of sex impulse, it is born from the mud. Man is born from the mud of father, mud of mother and lust of father. Thus man is the product of mud. Household comforts increased conveniences multiplied but meditation of God stopped. There is a yearning to touch

the skies and craving to prostrate before the celestial sphere but man comes down as the water level decreases. The waves of pain and materials and happiness has made the difference, high ambitions has made the difference. Suddenly a flood water came out of some river. It turned towards the water tank. It suddenly filled the tank upto the brim. Sometimes there comes heaps of wealth, property and materials in the house of a man, like a flood. As if, the flow of some river has turned towards the tank. As if the flood of rain water has turned towards the tank. Sometimes in some house or in some human life there comes a rain of wealth and property. Materials, wealth and property come just like a stream flowing into a tank. The man can not tolerate this sudden influx of wealth and property and is drowned in it. Initially he drowned in the materials. This lotus sank in the water. Then he struck into the mud wherein were his roots from where he was born. Then he became extremely sexy. It is heard that one Nawab was having 500 wives. Some king was having 400 queens. Some sheikh was having 400 queens. It is surprising, is the life for this only? Born from the mud and got struck in the mud only. Reverend Guru Arjan Dev ji says:-

pankaj fathae pank mahaa mud gunfiaa.
ang sang ourjhaae bisrathae sunfiaa.

*The wings of the bumble bee are caught
in the intoxicating fragrant petals of the lotus.
With its limbs entangled in the petals, it loses its senses.*

O Lotus! you have forgotten your fragrance, your beauty, your happiness and have got stuck up in the mud. Great and blossoming lives touching the sky, have vanished in this mud, we have seen such stuck up lives and history is full of such incidents. It is surprising, is the life for this only? Man was not careful from this condition. As much the materials, wealth and worldly comfort increased, so much sexy he became. His lust and desire stopped there time and again in this way. Ordinarily desire runs in a circle. There is a desire for son, son is got. Then desire goes forward. Friend is required, he got one. Then come forward desire for wealth and property. It stopped for a while at a woman. The pious men and literary persons of India have called woman as a 'Kamani' - jewel of desire. Here the desire

of man halts temporarily. Then it roams and stops at woman, so the woman became 'Kamani'. The desire of a woman goes round and round and stops at man; so the man became 'Kamdev'. One is Kamdev and the other Kamani. The union of woman and man becomes a union of a jewel of desire and Kamdev (god of love). Whereas this should have been a union of knowledge and devotion. Woman would have got knowledge and man would have got devotion. But man got jewel of desire and woman got god of love. God of knowledge stayed back, goddess of devotion remained at the back, jewel of devotion remained at the back. The glitter of man will manifest some sign on the fore-head, but proper is this, that jewel of devotion should glitter on his forehead. The forehead of a woman will glitter on that day when the splendour of knowledge, sun of knowledge will shine on her forehead. The union of woman and man instead of becoming the union of knowledge and devotion, has remained a union of jewel of desire and god of love. The family relations, instead of becoming relation of knowledge and devotion, has become union of god of love and jewel of desire. Respected Guru Arjan Dev ji has also said that:-

ਛਲੇ ਕਨਿਕ ਕਾਮਿਨੀ ॥੧॥
Chhalee kanik kaaminee.

(page 902)

Beguiled by gold and sexual desire

Man has been deceived by the woman and golden life has been destroyed. Life has become polluted. This jewel should have glittered but it has remained a woman, only woman. The splendour of knowledge should have been on the forehead but only god of love is shining. This union of woman has taken place for the whole life and the children born from this, will not be saints, ascetics or learned persons. What type of the children will be? Respected Guru Nanak Dev ji has declared:-

ਕਲੀ ਅੰਦਰਿ ਨਾਨਕਾ ਜਿਨਾਂ ਦਾ ਅਉਤਾਰੁ ॥
Kalee andar naanakaa jinnaa daa aoutaar.
In this Dark Age of Kali Yuga,
O Nanak, the demons have taken birth.

ਪੁਤੁ ਜਿਨ੍ਹਰਾ ਧੀਅ ਜਿਨ੍ਹਰੀ ਜੋਰੁ ਜਿਨਾ ਦਾ ਸਿਕਦਾਰੁ ॥੧॥

Put jinooraa dhee jinnooree joroo jina daa sikdaar.
*The son is a demon, and the daughter is a demon;
the wife is the chief of the demons. ||1||*

In this era of Kalyug:-

Hum kahiat kaljug kae kaamee.

The children taking birth are:-

Kalee andar naanakaa jinnaa daa aoutaar.

Ghosts and devils are being born:-

Put jinooraa dhee jinnooree joroo jina daa sikdaar.

Son is ghost and devil. Daughter is also ghost and devil. No 'Meeran' is taking birth. No Mata Bhag Kaur is taking birth. Lailas (*Laila & Majnu is a love story*) are taking birth. No one like Bhagat Kabir, Bhagat Ravi Dass, Bhai Gurdas, Bhai Mani Singh, is being born. Majnus are taking birth. This is so because their parents could not rise higher than physical being. Union of both should first be on physical level. By and by when they should rise higher from the physical level, at that time children should be born to them. Then bhagats, philosophers, scientists and saints will be born. But if in their entire life, they could not rise higher than sex and remained stuck up in this marsh, then only ghosts and devils will be born. This world is now full of ghosts and devils. The actions which the ghosts and devils were doing unseen, now they are doing in the open. It was difficult to control the ghosts and devils. Similarly it is extremely difficult to control the present day children. They are breaking the chairs of the schools and colleges. They are beating the teachers. They are doing evil deeds of all sorts and gentleness and restraint is nowhere. The root cause for this is that the life of parents could not become prayer and remained lustful. The life of parents could not become godly, it remained sexy. Guru ji says:-

ਰੰਨਾ ਹੋਈਆ ਬੋਧੀਆ ਪੁਰਸ ਹੋਏ ਸਈਆਦ ॥

Ranna hoeeaa bodheaaa purash hoeae seeaad.

*Women have become advisors,
and men have become hunters.*

ਸੀਲੁ ਸੰਜਮੁ ਸੁਚ ਭੰਨੀ ਖਾਣਾ ਖਾਜੁ ਅਹਾਜੁ ॥

Seel sanjam such bhannee khaanaa khaaj ahaaj.

(page 1243)

*Humility, self-control and purity have run away;
people eat the uneatable, forbidden food.*

The women are very restless. Day and night they remain busy to exhibit their beauty and see their own beauty. This is the aim of their life. Bhagat Kabir ji says:-

ਬੇਦ ਪੜੇ ਪੜਿ ਪੰਡਿਤ ਮੂਏ ਰੂਪੁ ਦੇਖਿ ਦੇਖਿ ਨਾਰੀ ॥੩॥

baed parrae parr panddit mooeae
roop daekh daekh naaree

(page 654)

*The Pandits die, reading and reciting the Vedas;
women die, gazing at their own beauty. ||3||*

Where Pandit continued reading Vedas and got expended in this act, there the woman got expended in seeing and showing her own beauty. First of all, woman sees her own beauty and feels that now it is alright. Then she goes out to exhibit her body and beauty. And if this conduct becomes ardent desire and fancy, then cloth from the body will recede. Man can never think that woman can roam naked in the bazar and can dance naked. If lust has reached its zenith in the theatre, and to see and show beauty is the aim of life, then veil from the body will go on receding and then nakedness will only be exhibited:-

Purash hoeae seeaad.

Men have become hunters.

Syaad is an Arabic word, which means 'hunter'. Man is a hunter. Man is a hunter and is looking for a naked body. If he is unable to see a naked body, and he has not got enough money to see the dance of a naked woman, also he is unable to join the assembly of rich people where he can see semi-naked female bodies, as are visible in films, photos and idols. This is the reason that

naked pictures are selling like hot cakes. Obscene nobles, magazines full of stories pertaining to sex and sexy pictures are extensively read and are given for reading. As if man has become sick. Lust has, by and by, polluted the atmosphere. Then how to make desire as a prayer. Prayer provides eternal comfort and lust gives very ordinary comfort:-

ਨਿਮਖ ਕਾਮ ਸੁਆਦ ਕਾਰਣਿ ਕੋਟਿ ਦਿਨਸ ਦੁਖੁ ਪਾਵਹਿ ॥
 Nimakh kaam suaad kaaran kott dinas dukh paavehi
*For a moment of sexual pleasure,
 you shall suffer in pain for millions of days.*
 ਘਰੀ ਮੁਹਤ ਰੰਗ ਮਾਣਹਿ ਫਿਰਿ ਬਹੁਰਿ ਬਹੁਰਿ ਪਛੁਤਾਵਹਿ ॥੧॥
 gharee muhat rang maanehi fir bahur bahur pashtaaveh.
 (page 403)
*For an instant, you may savor pleasure,
 but afterwards, you shall regret it, again and again. ||1||*

Guru ji also says in this sloke:-

Alap sukh avit chanchal ooch neech smaavneh.
*But you give only shallow pleasure,
 while you make the mortals weak and unsteady;
 you pervade the high and the low.*

Very little comfort and you have made man so much restless. Whether a great person or an ordinary person, every one remains entangled in this momentary comfort. Respected Guru Arjan Dev ji tells in a defensive way:-

Tav bhai bimunchit sadh sangam outt nanak naraeineh.
*Your fear is dispelled in the Saadh Sangat,
 the Company of the Holy,
 O Nanak, through the Protection and Support of the Lord.*

Afraid of its fear I have sought the association of Guru ji, sought the shelter of God, took the help of God only. The association of Guru ji, this shelter and prop converts lust into prayer. Ancient religious books, whether Puraan of this country, or foreign Bible or other religious books- there are so many obscene stories which can not be read or heard by all sitting together. These people were going to write these obscene stories in the religious books.

From the action of prayer of God only lust goes. They were to give knowledge of prayer so that God may be manifested. The knowledge of lust was to be given so that sex may be revealed. If the prayer goes on increasing with the life, then the game of life is won and God's Name will be manifested. If the lust goes on increasing alongwith the life, then sex will be visible.

O

Anger

ਹੇ ਕਲਿ ਮੂਲ ਕ੍ਰੋਧ ਕਦੰਚ ਕਰੁਣਾ ਨ ਉਪਰਜਤੇ ॥

Hae kal mool krodhang kadanch karunaa na ouprajtae.

O anger, you are the root of conflict;

compassion never rises up in you.

ਬਿਖਯੰਤ ਜੀਵੰ ਵਸ੍ਤ੍ਰ ਕਰੋਤਿ ਨਿਰਤ੍ਰ ਕਰੋਤਿ ਜਥਾ ਮਰਕਟਹ ॥

Bikhaynt jeevang vasaiaang karot nirtiang krot jatha markatteh.

You take the corrupt, sinful beings in your power,

and make them dance like monkeys.

ਅਨਿਕ ਸਾਸਨ ਤਾਤੰਤਿ ਜਮਦੂਤਹ ਤਵ ਸੰਗੇ ਅਧਮੰ ਨਰਹ ॥

Anik saasun tarrant jamduteh tuv sangae adhamang nareh

Associating with you,

mortals are debased and punished

by the Messenger of Death in so many ways.

ਦੀਨ ਦੁਖ ਭੰਜਨ ਦਯਾਲ ਪ੍ਰਭੁ ਨਾਨਕ ਸਰਬ ਜੀਅ ਰਖਾ ਕਰੋਤਿ ॥੪੭॥

deen dukh bhanjan dayal prabh nanak sarub jeeaa rakhiaa krot.

O Destroyer of the pains of the poor,

O Merciful God,

Nanak prays for You

to protect all begins from such anger. ||47||

The intellectuals have called anger as a fire, very intense fire which arises from the body and makes it ash, a great and powerful fire. Anger is seen more or less in animals also, but it is very intense and powerful in human beings. Anger burns the divine virtues into ashes. Anger does not let any virtue to remain in the man. In reality creation of anger is due to man. It is obvious that it is an impulse of desires, an impulse of sex, desire of sex, wealth, power, ego, greed, passion. This lust is desire of sex. From whom desire is fulfilled, who is helpful in the fulfilment of greed, who encourages ego-such a person looks our own and nice and there is an affection for him.

But who is a hinderance in the fulfilment of desire, who is a obstacle in the fulfilment of greed and who blocks the attainment of ego, then one is enraged on such a person. A man becomes angry

when lust is not fulfilled, greed remains insatiated and ego remains unsatisfied. The person due to whom desire, greed and ego remain unfulfilled, anger comes on that person only. One feels to eat such a person and to tear him to pieces. The person who is helpful for the fulfilment of desires, for gathering wealth and for getting power, then affection comes for him and looks darling. One feels like embracing him.

What is anger? It is unsatiated greed. It is unsatisfied pride. The learned persons say that in the presence of anger there is no need of any enemy. Anger is a mine of enmity. In the presence of kindness and love, there is no need of any friend. Kindness is the mine of all the friendship. And the angry person makes even the gods enemy. Lover makes friends even the straws of streets and the demons also. Angry is a fool of the first water. Lover is learned, wise, shrewd and conscientious. That is why it is said that anger comes only in the unconscious state. Maxim of the angry-anger starts from foolishness and stops at repentance. If anger comes to one member in a family, then the whole house becomes a battle field of Mahabharat, domestic war and distress in the house. But if the entire family becomes angry, then it makes the whole ward Mahabharat. If the whole ward starts burning in the intense fire of anger, it is seen that this entire ward burns the whole city into ashes, and the entire city becomes Mahabharat. In the same way, the anger of one country on another country becomes a reason for war. And by and by when the anger of the whole world becomes uniform and becomes collective, then the world war takes place. One place is not Mahabharat, the whole world becomes Mahabharat. There is a great destruction of the humanity. Every where there are graves and cemeteries. Not only one part of the city is cemetery, the whole world becomes cremation ground. Anger is such a fire that burns the whole humanity into ashes-fire of anger. Learned people also say like this and it is also apparent that the seed of beautiful flowers is extremely ugly and hard. But when these ugly and hard seeds get a suitable soil, atmosphere and season, then tenderness begins to sprout from this ugliness, beauty begins to overflow from this ugliness, and fragrance begins to spread on all sides from this odourlessness. The seed is hard, but pureness can come out of it. If there is power, then there can be anger or

kindness or love. Therefore anger is like a seed. Although it is ugly and hard, yet it is seed. It is seen that people offer flowers at the religious places. If some rational person collects some pebbles or small stones and offer these to Satguru ji or in some temple, then people will say that he is either fool or ignorant or unaware or mad. But if that rational man puts an argument that if the flowers can be offered for worship, why not stones. His argument can be solved in this way- stone is ugly, odourless and hard whereas flower is tender, fragrant and beautiful. And beauty can be offered as a gift, tenderness and fragrance can be offered. But hardness, ugliness and odourlessness can not be offered. Flowers become decoration of the gods in the temples, these become splendour of the religious places. But he, who himself becomes like a flower and makes his mind like a flower, then he becomes the garland of the neck of God, his world becomes great. He, who becomes tender, fragrant and beautiful, becomes a decoration of the religion. Anger can also become tender and fragrant. Anger can also manifest very great beauty from itself. It is a seed. A fool keeps this seed with himself. Wiseman does weeding and sowing. Sowing is this much only-to offer one's mind to God, to unite with God's Name. This mind full of anger, then gets refilled with kindness, Divine beauty and extreme tenderness. The only remedy to finish this anger is to meditate and conjoin the mind with God's Name. The writer of a book named 'Sarkutavly' says beautifully that how religion is born and how it is destroyed. At last kindness comes in the religion, restraint and contentment come. All Divine virtues come in the religion. The writer of 'Sarkuvavly' writes:-

*Upjai Dharam Wak Sat Kar Aut,
Daya Daan Kar Dharam Wadeh Nit.*

If we take God's Name with the tongue, if we repeat that Truth, if we unite our mind in the Name then religion is born. The plant of Dharam sprouts. This plant grows slowly by doing benevolence and charity.

Istit Dharam Kfima Kai Sanga.

The plant of Dharam remains steady with the help of forgive-

ness. To ensure that the delicate plants do not fall down or get uprooted due to strong winds, they are supported by sticks or a wall. Similarly the plant of Dharam grows up day by day with the help of the stick of forgiveness:-

*Dharam Khima ke Sanga
Dharam Karodh Kar Hote Wibhanga.*

The plant of Dharam burns to ashes if we become angry even for a while: Anger is such a fire which burns the meditation of so much time. Worship and benevolence of so many days are burnt to ashes. Really one plant was watered for six months and made tall, yet one spark burns it into ashes. The fire of anger, a small fire destroys the Dharam practised earlier.

*In reality anger is existing
on the foundation of foolishness.*

Further awareness about anger is given below:-

In German one mother brought her dead child to a Doctor. She was weeping. The doctor was astonished that when the child has already died, why she has brought the dead child to him. Doctor told her that the child is dead. Weeping bitterly she says that it is correct, but I have brought him to know why and how has he died. I do not see any reason. Therefore the doctor checked and examined the dead child thoroughly. The doctor asks the mother when he has died? Mother tells that he died in my lap while drinking milk from my breast. Drinking milk he put his head down and then died. So he died while taking milk. Therefore you tell when you were giving him your milk, what was the condition of your mind and how was your mental condition. The mother says that she was quarreling with her husband with a loud voice. The poor child began to weep. Then I started giving him my milk. But abusing was going on. I was burning with rage. The doctor then told the lady that she has not given him her milk, rather she had given him poison. When you were burning with rage, then poison began to come out of your glands, and mixed with blood and has gone into

the milk. You gave poisonous milk to the child because your milk became poisonous due to anger.

This shows that anger is a poison and makes the whole body poisonous. It can happen otherwise also. If the body can become full of poison, the blood can become poisonous, then blood can also become ambrosial. And Bhagat Nam Dev ji has declared:-

ਦਸ ਬੈਰਾਗਨਿ ਮੋਹਿ ਬਸਿ ਕੀਨੀ ਪੰਚਹੁ ਕਾ ਮਿਟ ਨਾਵਉ ॥

Dus bairaagan mohey bas keenee panchoun kaa mitt naavo
*I have brought the ten sensory organs under my control,
and erased every trace of the five thieves.*

ਸਤਰਿ ਦੋਹਿ ਭਰੇ ਅੰਮ੍ਰਿਤ ਸਰਿ ਬਿਖੁ ਕਉ ਮਾਰਿ ਕਢਾਵਉ ॥੧॥

satar doe bharae amrit sar bikh ko maar kadhaavo.
*I have filled the seventy-two thousand nerve channels with
Ambrosial Nectar, and drained out the poison. ||1||*

ਪਾਛੈ ਬਹੁਰਿ ਨ ਆਵਨੁ ਪਾਵਉ ॥

paachhai bahur na aavun paavo.
I shall not come into the world again.

ਅੰਮ੍ਰਿਤ ਬਾਣੀ ਘਟ ਤੇ ਉਚਰਉ ਆਤਮ ਕਉ ਸਮਝਾਵਉ ॥੧॥ ਰਹਾਉ ॥

amrit baanee ghatt tae ouchuro aatam ko samjhaavo.
*I chant the Ambrosial Bani of the Word from the depths of my
heart, and I have instructed my soul. ||1||Pause||*

I have controlled ten organs. There is no trace of five evil deeds. There is no trace of sex, anger, greed, fondness and ego. These have not stayed:-

satar doe bharae amrit sar bikh ko maar kadhaavo.

According to Ayurveda, there are seventy two arteries which carry pure blood in the body and the smaller nerves and veins get blood from them. But basically there are seventy-two arteries. Bhagat ji says that blood is not circulating in these seventy-two arteries, rather nectar is flowing in them. Now my blood has not remained blood, it has become nectar. When blood has become nectar, then the speaking has also become ambrosial:-

amrit baanee ghatt tae ouchuro aatam ko samjhaavo.

When the blood has become nectar, then the eye sight also

becomes nectareous and speaking also becomes nectareous. Waves of nectar come out of every part of the body. D. Mohammad Iqbal, the poet of the East has described this in a very scholarly way as under:-

Aik Phool Gar Chahai To Gulistan Ban Jaee.

Aik Boond Gar Chahai To Tufaan Ban Jaee.

Aik Khoon Kea Katrai Mein Taseer Woh Hai,

Aik Koum Kee Tareekh Ka Anwaan Ban Jaee.

If an up-thrust, in a proper manner, has come in one drop of blood, then it becomes a heading for the history of the whole nation, it becomes sovereign. It is a game of blood only. Due to meditation, the pure waves give bliss to the mind and this impulse of the mind impresses the body, thereby blood is effected. The blood becomes pure. There are many sayings in connection with the blood:-

His blood is not blood, it has become water.

His blood has become cold.

There is no warmth in his blood.

There is no redness in his blood.

His blood has become white.

All these sayings are correct. If love increases and kindness increases as the age of a person advances, then it should be understood that the person is going towards benefit. If anger is increasing as the age advances, then life is going towards loss. Life is being wasted. It is generally seen that anger increases as the age advances. Because day by day new desires are increasing. Every new day gives birth to a new desire. Old desires have not been fulfilled and the new ones are taking birth. This gathering of desires fills the person with complaints. The desires fill the person with complaints. The desire has not been fulfilled, perhaps so and so is the reason. In this manner incomplete desires, incomplete wishes increase anger and makes the nature short-tempered. While sitting, standing and walking man remains short-tempered and this peevishness and anger become the enemy of the whole family and the whole family becomes his enemy. No body is willing to sit

nearby. No body wants to talk. A person is angry due to incomplete desires. Alas! Meditation of God's name was going on. Meditation has got a unique virtue, it vanishes all the wrong desires or accomplishes the good ones or makes one's tendency to remain contented in His will. Man always remains thankful. If the blames and grievances go on increasing, then anger also goes on increasing. Repeated prayer and thankfulness pacify the anger. Anger is not pacified only, rather it is ended. Therefore a modest man always remains thankful towards every one and thereby also thanks God for his bounties. He prays to God that He has bestowed him with sun for sunshine, air for his breathing and earth for his living. He is always peaceful and thankful towards every one. On the other hand, angry man is always full of anger towards every-one and a man becomes God-like if he is always full of thankfulness and prayers. But a man becomes a form of satan if he is always full of grievances, blames and anger. Therefore an angry man is called a devil and a peaceful person is a god. Man has come to this world to become God-like but anger makes him devil.

Wisdom is required to remain always thankful. One should think- he was infant child. In the garb of mother and father, God became helpful. The mother caused you to play, father by placing you on his shoulder had been fondling you. Just see, are n't these mother and father God:-

ਮਾਤ ਪਿਤਾ ਸੁਤ ਬੰਧ ਭਾਈ ॥

Maat pitaa sut bandhap bhaaee.

Mother, father, children, relatives and siblings.

ਨਾਨਕ ਹੋਆ ਪਾਰਬ੍ਰਹਮੁ ਸਹਾਈ ॥੧॥

nanak hoaa parubraham sahaaee

(page 805)

- O Nanak, the Supreme Lord is our help and support. ||1||

O God ! I am ever thankful to you since you were helpful to me in the garb of mother and father. Father has grown old. Son has brought a glass of water for drinking, grand son has brought food in a plate:-

ਬਿਰਧਿ ਭਇਆ ਊਪਰਿ ਸਾਕ ਸੈਨ ॥

ਮੁਖਿ ਅਪਿਆਉ ਬੈਠ ਕਉ ਦੈਨ ॥

*As you grow old,
family and friends are there to feed you as you rest.*

You have become old. The relatives are putting morsels in your mouth. O God ! This is you:-

maat pitaa sut bandhap bhaaee.
nanak hoaa parubraham sahaaee.

Now you have become helpful to me in the garb of son and grand son. When I was an infant, you helped me in the garb of mother and father. When I have become old and weak, You in the garb of son and young grandson have helped me. Just think for a while. This type of thinking will make a person humble, full of thankfulness and prayer. In such a situation a man becomes a form of God. Grievances and blames on mother, father, son, grandson, neighbours, people of the town, world and even on God- how much anger ! Perhaps he has become the form of passion. The angry person never thinks that perhaps he himself is to be blamed. But a peaceful person never blames others for his distress. He clearly says:-

ਮੁਝ ਅਵਗਨ ਸਹ ਨਾਹੀ ਦੋਸੁ ॥੧॥

mujh avgun seh naahee doss

The fault is with me, and not with my Husband Lord. ||1||

“I am to be blamed”- this type of thinking makes a person humble. Others are at fault, excess is by others. Such a thinking fills a person with anger and where the fire of anger is burning, there is no green vegetation, flowers and fruits. It is seen that if very hot wind of summer is blowing, terrible heat is there, flowers fade and do not blossom and do not even sprout. On the other side, it is snowing, it is riming, snow is freezing, chilly wind is blowing. In such an atmosphere plants of tender flowers do not grow, and flowers do not blossom. Flowers blossom only when there is neither too much heat nor too much cold. This season is called spring season. Flowers blossom in the spring season. Heat is so much only which is helpful for blossoming and cold is also so much

which is helpful for blossoming. A man frigid like chilly wind and snow is coward. He can not take a stand on the side of truth, he can not speak the truth, he can not sacrifice himself for the sake of truth. But a very hot-tempered man is also cruel and wicked. He tramples every one under his feet. Therefore due to too much heat in the blood, there is no happiness in the life. And where there is too much frigidity, happiness is also not there. As we are sitting in the open and hot wind is blowing, sun is raining fire; so the flowers will not blossom in this condition. Bhai Nand Lal ji, the great saint and poet and ardent disciple of Guru Govind Singh ji, has described this scene very nicely in his words. We have passed through many hot lives-lion, leopard, wolf, hawk, kite, and crow. We have passed through such hot lives, from hot vegetation, hot-tempered birds and quadrupeds. Then we have also passed through very cold lives also, e.g., vixen, jackal, silkworm and innocent birds and anybody can attack them. Very hot means to attack every body. We have passed through such lives.

Bhai Nand Lal ji says that now the spring season of human life has arrived. This human body and human life are spring season. As the flowers blossom in the spring season, you also bloom, do not fade, do not wither but blossom. His words, as under are very nice:-

*Bahosh Bash Ki Hangaamae Nou Bahar Aamad.
Bahar Aamdooe Yar Aamdooe Karar Aamad.*

Wise man can say that spring season is there, but without friend where is spring season. Spring is there if friend is present. Happiness and prosperity is with our own people and friends. Without a friend what to do with the spring. The spring season of the human life has arrived but there is no friend. Therefore Bhai Nand Lal ji says very nicely.

Bahar Aamdooe Yar Aamdooe Karar Aamad.

Look ! where the spring of human body has come, there is also a true friend like Guru Govind Singh. Wise men say that when nightingales chirp and sing songs on the flowers, then the

flowers bloom and the rose buds blossom. It has been acceded since the ancient times that music has a great influence on the flowers. If music is nice, then flowers bloom very much. Therefore Bhai Sahib says:-

Khabar Dehind Be Gulha Ke Shagustand Hamelh.

Tell all the flowers, no one should remain unaware, tell each and every flower:-

*Khabar Dehind Be Gulha Ke Shagustand Hamelh.
Ajen Nawaid Ke Aan Bul Bulai Hazaar Aamad.*

Look ! A nightingale like Guru Govind Singh has come along with thousand types of songs. Not one song, not one Shabad, not known how many Shabads full of flavour and bliss- you just listen. Be happy and do not allow the spring to go waste. The friend has come along with songs and melodies. Wonderful is the way of expression of Bhai Nand Lal ji. Man is unfortunate who is faded although friend and music are present. He is not full of thankfulness, rather he is full of grievances. He is not full of prayers but is full of desires and blames. Due to anger, an angry man can not be thankful. An angry man can not bend. An angry man cannot be prayerful. If where prayer is not present, God will also not be there. The drama 'Parbodh Chander' is a nice book written by Pandit Gulab Sing. He has written the war of affection and good sense. On one side is king 'affection'. Respected Guru Arjan Dev ji has given sequence to these five topics as follows:-

Affection, Sex, Anger, Greed and (lastly) Pride.

Let us first take 'Affection'. Pandit Gulab Singh Nirmalai writer of noble 'Parbodh Chander', and a great philosopher also considers 'Affection' as king. All others are its army. On one side is king 'Affection' and on the other side is 'Good Sense'. Anger, greed and ego are its commanders. 'Good Sense' has also got army- Peace, Prayer, Knowledge, Kindness, Restraint, etc. Both are facing each other and the writer gives a beautiful description. King 'Affection' is sitting-sad and disappointed. Anger comes and asks,

“King, why are you so much distressed, displeased and disappointed”? Affection replies, Don’t you see- restraint has killed sex desire. ‘Knowledge’ standing in front alongwith peace, far-sightedness, they have finished ego. See that contentment standing there, he has cut greed into pieces. The king, whose so powerful commanders have been killed, his arms have been broken. Due to this reason, I am sitting sad and disappointed and defeat is certain, we will be killed and finished. Then Pandit Gulab Singh ji writes:-

“Krodho wak”

At that time anger says, “No, king Attachment, there is no need to be sad and disappointed. I am there. Send me. I will fight”. Attachment says; where sex has died. Greed has been finished. ego has been cut into pieces. What will you do”. Attachment says, “Don’t you see. Knowledge is there in the front, alongwith contentment. King Good Sense is there with peace. Gentleness and restraint are there. Far-sightedness-long vision and long thinking are there. What will you do? There you can not do any thing”. Pandit Gulab Singh ji writes in Parbodh Chander Drama’, the reply of anger as given below:-

*Andh Karun Drigwantan Ko
Sutwantan Ko Badro Kar Darun.
Dhrigwantan Ko So Adhir Karoun
Aur Chatar Ki Mat Dur Nivaroun.*

I will make blind those having long-sight and see upto far. They will not be able to see even their feet that where they are standing. Just see by sending me. I will blind them who see far away. They will not be able to see even this side. Those who are far-sighted with long vision and far-sightedness, they will also be not able to see where they are standing. Just see by sending me:-

*Andh Karun Drigwantan Ko
Sutwantan Ko Badro Kar Darun.*

Those, who are thinkers and having good sense, I will make them mad. I will disturb their thinking and the power of thinking:-

Dhrigwantan Ko So Adhir Karoun

Those having patience and satisfaction. I will make them restless and hasty. Angry person is very hasty. In 'Jafar Namah'to Aurangzeb, Guru Govind Singh ji, writes like this:-

Cheh Khub Gufat Firdouseeae Khus-Jahan.
Shitabee Bawad Karae Aeharamna.

Guru ji says. "O Aurangzeb ! How nicely has written your co-religious Sir Firdouse a praise-worthy, great thinker and far sighted poet of Iran. O'Aurangzeb you have not learnt anything from my talk nor you want to learn. At least read or hear the writing of Firdousi:-

Cheh Khub Gufat Firdouseeae Khus-Jahan.
Shitabee Bawad Karae Aeharamna.

How nice has he written, to be hasty is the work of a satan. You were very quick. Angry man is very hasty. You imprisoned your father in haste, you slaughtered your brothers, jailed your sister Jahan Aara. O Aurangzeb it is not known how many innocents were killed by your haste and anger. Sufi Fakir like Sarmad and martyrdom of my innocent, dear and idol of renunciation father were all adventures of your anger and haste. You never thought for a while".

Pandit Gulab Singh has written correctly-what will an angry person think, he will have no patience and far-sightedness to think. Eccessively wise man will be foolish:-

*Dhriwantan Ko So Adhir Karoun
Aur Chatar Ki Mat Dur Nivaroun.
Ait Karaj Nahe Rikhai Kabhee Jin Kae
Oh Bheetar He Main Pag Daroun.
Ait Atam Ko Na Sunai Kabhun
Parrhio Jo Khein Mahen Basaroun.*

Listen O king Attachment ! see my miracle. If I place my foot in any body's heart, he will not be able to see how much his work has been spoiled, how much has he lost. He will not be able to

listen his inner voice. O'king Attachment, just send me and see. Whatever has been read and learnt in life, I will make him forget in a moment. An angry man looks illiterate. A man burnt in anger appears stupid. Angry looks satan. He does not appear educated, philosopher and shrewd:-

Parrhio Jo Kfin Mahen Bisaaroun.

I will make him forget in a second what he has read in his life time. Anger is a great and forceful power. Guru Arjan Dev ji describes it in his sacred Sahaskriti sloke like this:-

Hae kal mool krodhang kadanch karunaa na ouprajtae.

O anger, you are the root of conflict;

compassion never rises up in you.

Bikhaynt jeevang vasaiaang karot nirtiang krot jatha markatteh.

You take the corrupt, sinful beings in your power,

and make them dance like monkeys.

Anger is the root cause of quarrel and distress. Anger is the source even if quarrel is in the home or in the bazaar or in the nation. If quarrel is in the world as in world war, source is anger. O' root of quarrel and source of trouble:-

Hae kal mool krodhang kadanch karunaa na ouprajtae.

Bikhaynt jeevang vasaiaang karot nirtiang krot jatha markatteh.

O Anger ! sexy man has desire. Whose desire is not fulfilled, whose lust is unquenched, the anger stays there. Therefore unfulfilled desire becomes grievance, anger, blames. It gives birth to dissatisfaction. O Anger you reside in sexy people:-

Nirtiang krot jatha markatteh.

make them dance like monkeys.

The person in whom you reside, you make him dance as juggler makes the money to dance. O Anger! you make the person to dance like a monkey in which you reside:-

Anik saasun tarrant jamduteh tuv sangae adhamang nareh.
*Associating with you,
mortals are debased and punished
by the Messenger of Death in so many ways.*

In whom you reside, he has to tolerate the punishment of the messenger of death. He has to born and die again and again.
O'Anger:-

Tuv sangae adhamang nareh.

People of inferior state are with you. Mean people are with you. Angry person can not be great, rather he is very mean. Then how to save one's self from it? These words of respected Guru Arjan Dev ji advise us like this:-

"Deen dukh bhanjan dayal prabh nanak
sarub jeeā rakhiaā krot."

When all living beings pray from their hearts instead of grievances, O'God ! You save us all-

Prabh nanak sarub jeeā rakhiaā krot.

O'God ! You protect all the living beings. You protect all the living beings from anger, give comfort to all, all beings may be in bliss. When such a prayer is said in respect of all, then man fills his pouch with pure pearls of happiness, bliss and knowledge. In fact in the prayer of Sikhism the following words are repeated in front of Satguru ji:-

Nanak Naam Chardee Kala
Terai Bhanai Sarbat Da Bhala.

Really one's welfare is in the welfare of all. By praying for ill of others, one's own ill is also present. By doing evil for others one may also look for the like. Therefore our good is with the welfare of all. Satguru ji advises us to beg from God like this:-

Deen dukh bhanjan dayal prabh Nanak
sarub jeeā rakhiaā krot.
O Destroyer of the pains of the poor,

*O Merciful God,
Nanak prays for You
to protect all begins from such anger.*

When such a prayer comes from the core of the heart, then anger vanishes from the heart and the flowers of peace, bliss and happiness blossom.

O

Greed

ਹੇ ਲੋਭਾ ਲੰਪਟ ਸੰਗ ਸਿਰਮੋਰਹ ਅਨਿਕ ਲਹਰੀ ਕਲੋਲਤੇ ॥

Hae lobhaa lunpatt sung sirmoreh
anik lehree kaloltae.

*O greed, you cling to even the great,
assaulting them with countless waves.*

ਧਾਵੰਤ ਜੀਆ ਬਹੁ ਪ੍ਰਕਾਰੀ ਅਨਿਕ ਭਾਂਤਿ ਬਹੁ ਡੋਲਤੇ ॥

Dhaavant jeeaa bahu parkaarang
anik bhant bahu doltae.

*You cause them to run around wildly in all directions,
wobbling and wavering unsteadily.*

ਨਚ ਮਿਤ੍ਰੰ ਨਚ ਇਸਟੰ ਨਚ ਬਾਧਵ ਨਚ ਮਾਤ ਪਿਤਾ ਤਵ ਲਜਯਾ ॥

Nuch mitrang nuch eistung nuch baadhuv
nuch maat pitaa tuv lajyaa.

*You have no respect for friends,
ideals, relations, mother or father.*

ਅਕਰਣੰ ਕਰੋਤਿ ਅਖਾਦ੍ਰਿ ਖਾਦ੍ਰਿ ਅਸਾਜ੍ਰਿ ਸਾਜਿ ਸਮਜਯਾ ॥

Akarnung karot akhaade khaadhung
asaajung saaj samujiyaa.

*You make them do what they should not do.
You make them eat what they should not eat.*

You make them accomplish what they should not accomplish.

ਤ੍ਰਾਹਿ ਤ੍ਰਾਹਿ ਸਰਣਿ ਸੁਆਮੀ ਬਿਗ੍ਰਾਧਿ ਨਾਨਕ ਹਰਿ ਨਰਹਰਹ ॥੪੮॥

Traahe traathe saran suaamee
biguaaping naanak har narehareh.

*Save me, save me - I have come to Your Sanctuary,
O my Lord and Master; Nanak prays to the Lord. ||48||*

The sequence given by respected Sri Guru Arjan Dev ji is like this:-

Attachment, Sex, Anger, Greed. These are basic weaknesses of man. Greed is born from the desire to acquire. The desire to acquire may continue in the mind at all times. Acquire, acquire, I have to take from mother, father, brothers, wife, children, neighbour, world and also from God. To get wealth, comfort, property, fame,

- supermacy, respect, honour-always a longing to get. This inclination and hunger to get for all the twenty hours- this is greed. This gives birth to a relation, this is called greed. The greed to acquire increases as the age advances. It increases very much and a person become extremely greedy. Greed compels a person to commit crime. The tendency to acquire in excess is a greed. The thought to snatch and steal is a sin. When the tendency to obtain becomes predominant and when a person steals and snatches and does cheating, then it becomes crime. There is a great possibility for a greedy to become criminal. There is always a danger to every one's wealth and property from greedy persons. If this greed is wide-spread in every one, then every one's wealth is in danger that it may not be stolen or snatched. Therefore the inclination to acquire is greed. The greedy will become robber and will think to steel secretly or snatch openly. He will become sinner.

Then there is an inclination to give. Comfort or wealth, property or respect is to be given to some one. This powerful instinct is called virtuous deed or charity. He is powerful donor who always think of donating. To utter sweet words to some one according to one's capability, to give art which one possesses, to give knowledge, comfort, peace and rest-the inclination to donate always gives birth to charity. This is called charity. That is why both words are pronounced together (Pun-Daan) virtuous is donor and donor is virtuous. Greedy is sinner and sinner is greedy. Sin and greed became prevalent together. This powerful instinct of donating, to give in every thinking. To give water to the thirsty even if it is an animal. To give clothes to one who is shivering in cold. To give food and money to him who is very hungry and helpless. To give skill, knowledge, science, intelligence to those who lack in these virtues. These powerful tendencies make a man pure. A pure man will be benevolent and a benevolent person will be a meditator. He will contemplate. Where the inclination is to give, there will be donation. Where there is donation, there will be meditation, there will be success in meditation. He will meditate on God's name. A person, with a strong inclination to get, will remember greed during meditation. He will recall-I have to take, I have to take, and he will not remember to commune. Only the donor can meditate, not the taker. Therefore donation is essential for the meditator. Donation depends upon the

inclination to donate. All right, you do not have thousands and millions, but if the inclination to donate is full of emotion, then even a cowrie will bear fruit and even a cowrie helps in contemplation:-

ਭਾਵਨੀ ਭਗਤਿ ਭਾਇ ਕਉਡੀ ਅਗੁਭਾਗਿ ਰਾਖੈ

bhaavnee bhagat bhaae koudi agar bhaag raakhai.

ਤਾਹਿ ਗੁਰ ਸਰਬ ਨਿਧਾਨ ਦਾਨ ਦੇਤ ਹੈ ॥

taahey gur sarab nidhaan daan daet hai.

(Var Bhai Gurdas ji page 37)

In reality, this is not the question what has been given. The question is that the inclination to get is very predominant. If there is nothing for giving but there is a desire to give, then mind will essentially commune. Even if crores (millions) have been donated, by seeing some one's face, or due to regard for some one, or due to desire for heaven or other celebrations; because there is a powerful inclination linked to get, then that giving is for taking only. It is business, not donation. Greedy does business in bazar as well as in religious places. You may say that greedy is selling religion, doing business. Doing noble deed by keeping in mind some desires to get back some thing. There is a very beautiful wak(lines) of respected Guru Nanak Dev ji:-

ਖਤ੍ਰੀਆ ਤ ਧਰਮੁ ਛੋਡਿਆ ਮਲੇਛ ਭਾਖਿਆ ਗਈ ॥

Khatrīa ta dharam chhodiaa malaesh bhakhīa gahee.

*The K'shatriyas have abandoned their religion,
and have adopted a foreign language.*

ਸ੍ਰਿਸਟਿ ਸਭ ਇਕ ਵਰਨ ਹੋਈ ਧਰਮ ਕੀ ਗਤਿ ਰਹੀ ॥੩॥

Srisatt subh eik varan hoee dharam ki gatt rahee.

(page 663)

*The whole world has been reduced to the same social status;
the state of righteousness and Dharma has been lost. ||3||*

The whole world has become of one colour and there is no talk of religion. The colour in which the whole humanity has come, the religion does not thrive, 'Dhasram Kee Gat Rahee'. If we consider mythology and the division that Manu Smriti had made, then he had divided the society into four classes- Khatri, Brahman, Shud and Vaish:-

Srisatt subh eik varan hoee dharam ki gatt rahee.

*The whole world has been reduced to the same social status;
the state of righteousness and Dharma has been lost. ||3||*

The whole world has become of one caste only and the progress of religion has stopped. Religion is not progressing. The question is in which class has the world come, due to which the progress of the religion has become difficult. Brahmin- the religion progresses with God. If some one is really Brahmin:-

ਕਹੁ ਕਬੀਰ ਜੋ ਬ੍ਰਹਮੁ ਬੀਚਾਰੈ ॥

Kahu kabeer jo brahum bichaarai.
Says Kabeer, one who contemplates God,

ਸੋ ਬ੍ਰਾਹਮਣੁ ਕਹੀਅਤੁ ਹੈ ਹਮਾਰੈ ॥੪॥੭॥

So brahamun kahiath hai humaarai
is said to be a Brahmin among us. ||4||7||

(page 324)

ਬ੍ਰਹਮੁ ਬਿੰਦਹਿ ਤੇ ਬ੍ਰਾਹਮਣਾ..... ॥

Brahum bindhey tae brahamanaa.....

(page 850)

He alone knows God, and he alone is a Brahmin.

He, who meditates on God, thinks about God and reflects on God, is Brahmin. He who meditates to commune with God is Brahmin. And religion progresses with such a Brahmin. Brahmin is not the name of any style of dress or caste. Brahmin is a mental inclination. He, who tries to attain and engross in God, is a Brahmin:-

Brahum bindhey tae brahamanaa.
He alone knows God, and he alone is a Brahmin.

Seldom, some one out of millions is a person whom we can call Brahmin. He meditates and engrosses in God. With such a Brahmin religion progresses. Dharam also progresses with Khatri:-

ਖਤ੍ਰੀ ਸੋ ਜੁ ਕਰਮਾ ਕਾ ਸੂਰੁ ॥

Khatri so j karmaa kaa soor.

(page 1411)

He alone is a Kh'shaatriyaa, who is a hero in good deeds.

Who is brave by nature, thoughts and feeling, is Khatri. He, who is enraged by seeing injustice being done, and ready to sacrifice his blood for the oppressed, is a Khatri:-

ਸੂਰਾ ਸੋ ਪਹਿਚਾਨੀਐ ਜੁ ਲਰੈ ਦੀਨ ਕੇ ਹੇਤ ॥
 Sooraa so pehchaaneeai jo larai din kae haet.
 (page 1105)
*He alone is known as a spiritual hero,
 who fights in defense of religion.*

Who is warrior? Whoever fights for the weak:-

Deenan Ki Pritpal karai nit sant ubar ganiman garai.
 (Swaiyai Pat Shahi 10)

He may give a helping hand to the humble, weak and helpless-it is an attribute of God. He may stand in the favour of the weak. Every one stands on the side of the strong. No one can take the side of the weak, only a brave can take. Therefore religion progresses with the brave as he gives even his life for the weak. We look into history, who takes the side of weak. The brahmin of Kashmir was weak, Guru Teg Bahadur Sahib, caused to cut his neck in the Chandni Chowk of Delhi to save the necks of the brahmins of Kashmir. Their foreheads began to glitter because Guru ji shed his own blood for their sake. The thread of the Janew of brahmin remained intact because Guru ji got the thread of his life cut. He is brave who stands on the side of the weak. Therefore religion thrives with the Kashattari (Khatri). His nature resembles with that of God because he takes the side of the poor. God is the protector of the weak. Therefore religion thrives with the Khatri.

Low caste (Shuddar Varan) is a unique caste in its self. The person of this caste and nature enjoys the spiritual pleasure by doing burdensome and heavy service of: washing some one's clothes, causing some one to drink water, kneading the muscles of a tired person, cleaning defiled utensils, cleaning the floors and mats of the religious place. He feels pleasure to work as labourer during construction of temples for picking bricks and stones. For cleaning house, roads, clothes and to cause some one to bathe, to look after a sick person he gets spiritual pleasure by engrossing in these services like a worshipper of God or as Khatri engrosses in supporting a weak person. The person doing the above services is called mean. So the religion also thrives with the person of low caste. The persons doing these heavy services, perhaps do not get pleasure in meditation of God and also to meditate is also beyond

their power. He does not have enough power and upthrust in his blood to fight for the weak. He can serve every body, religious temples and religious persons. He can do burdensome service. Due to his services God accompanies him. God sits with the low caste man and is omnipresent with him. Therefore religion thrives with the low caste man and also with Khatri and Brahmin. But which is that caste about which respected Guru Nanak Dev ji is saying:-

Srisatt subh eik varan hoee dharam ki gatt rahee.

*The whole world has been reduced to the same social status;
the state of righteousness and Dharma has been lost. ||3||*

The whole world has become a single caste. Religion is not going on. Humanity is going with the present politics, business, family, and community, but religion is not accompanying. Every thing is accompanying the man except religion. Brahmins are finished except a few. So is the case with Khatri and Shudras. The earth is full of Vaishes. Vaish only knows bargaining. Vaish is always in the bazaar whether he is with the family or in the Gurdwara. Vaish means to sell. By selling ordinary things who earn their livelihood, are not vaish. It is an occupation. Vaish-to sell one's honour, if proper price is got, to sell conscious, country, nation at a proper price. Who is thinking of selling is a Vaish. Who succeeds in selling is a successful Vaish. Religion does not go with the Vaish. Vaish sells the religion.

Havas Ke Bandai Vafa Ko Baich Daitae Hain.

Khuda Ke Ghar Kee Kya Kahiae,

Khuda Ko Baich Daitae Hain.

The fancying of the poet is correct. Ordinarily God is beyond the reach of Vaish or any body, but if some how He comes, Vaish will bid, and sell Him. Vaish is greedy and therefore sinner. He is never pure. So Vaish is greedy and greedy wants to sell every thing, provided he gets double or three times the original price. He will sell every thing. If a woman sells her honour by sitting in the bazar, she is called prostitute. If the honour is sold, every thing is sold off. Some one sells his honour, then every thing is sold off. Some one by selling her honour, sells every thing. Vaish and Vaishya (prostitute). Both are close to each other, sitting on the same throne.

Art, skill, knowledge, religion, conscious, discourse, kirtan-all are for selling. The time has gone when donations were offered. Now there is a price of these. When price is demanded, then knowledge is sold, kirtan, discourse, religion, service, conscious-every thing can be sold at the proper price. Therefore religion does not go with the Vaish:-

Srisatt subh eik varan hoee dharam. ki gatt rahee.

*The whole world has been reduced to the same social status;
the state of righteousness and Dharma has been lost. ||3||*

Respected Guru Nanak Dev ji says sorrowfully that majority of the world has become Vaish. Dharam is not going on at the widespread level. One or two in lakhs. This is not a big number. The whole world has become greedy. And greedy can not be a religious. Greedy will be sinner not clean. Greedy is sinner and donor is pure. Sin has spread everywhere:-

Paap Grasi Pirthami Dhoul Kharha Dhar Haith Pukare.

(Bhai Gurdas ji)

When the earth becomes full with sinners, i.e. greedy, then the particles of earth exclaims, "O'God, be merciful, all are sinners here, sellers and buyers of every thing are present. The world has become bazar. Temples, religious places and pilgrimage have become bazar." Banaras is the top-most pilgrimage of Sanatan Dharam. Shivji, the great yogi and ascetics had established it so that persons may be trained to become ascetics, saints, yogis, meditators, and learned persons. However greedy have come in this city and converted this holy place into a bazar. At present saints, yogis, learned persons and meditators of Banares are not famous, but impostors in the following words of Bhagat Kabir ji:-

ਓਇ ਹਰਿ ਕੇ ਸੰਤ ਨ ਆਖੀਅਹਿ ਬਾਨਾਰਸਿ ਕੇ ਠਗ ॥੧॥

Oue har kae sant na aakheeahi banaras kae thug.

(page 476)

*They are not called Saints of the Lord -
they are thugs of Benares. ||1||*

Where greedy persons gather, greedy is lustful and swindler. Many thoughts to get goes on in the mind of the greedy. Consequently he spreads lustfulness every where. That is why Guru ji has said:-

Hae lobhaa lunpatt sung sirmoreh anik lehree kaloitae.
*O greed, you cling to even the great,
assaulting them with countless waves.*

Greedy is polluted. He pollutes every thing. Greedy converts holy places and temples into a bazar and cheating goes on in the bazar. Bazar and cheating are united in close friendship. Due to greed man meanders at numerous places. His mind is unstable and pollutes every place. His inclination is always to get some thing. Bazar always accompanies greedy. Every one goes to bazar to get some thing. But greedy wants such a bazar where every thing is to be got and nothing to be given in exchange. He keeps such a bazar in his imagination. He remains in the bazar even while sitting in a temple or gurudwara or masjid or church. Wherever he goes, cheating accompanies him. Satguru Arjan Dev ji in this sacred sloke says:-

nuch mitrang nuch eistung nuch baadhuv
nuch maat pitaa tuv lajyaa.
*You have no respect for friends,
ideals, relations, mother or father.*

You cheat friends, Guru, relatives, and parents but you are not at all ashamed of your actions of deception. Guru ji says:-

ਲੋਭੀ ਕਾ ਵੇਸਾਹੁ ਨ ਕੀਜੈ ਜੇ ਕਾ ਪਾਰਿ ਵਸਾਇ ॥
Lobhee kaa vaesahu na keejai jae kaa paar vasaae.
(page 1417)
Do not trust greedy people, if you can avoid doing so.

It is difficult to believe a greedy person. Since in the present-day world, greed is prominent, reliance is lacking, rather has gone. If some one relies, then betrayal takes place and it pains. Guru ji compares him with the dog:-

ਜਿਉ ਕੂਕਰੁ ਹਰਕਾਇਆ ਧਾਵੈ ਦਹ ਦਿਸ ਜਾਇ ॥
jion kookur harkaaeiaa dhaavai daih dis jaae.
Like the mad dog running around in all directions,
ਲੋਭੀ ਜੰਤੁ ਨ ਜਾਣਈ ਭਖੁ ਅਭਖੁ ਸਭ ਖਾਇ ॥
lobhee jant na jaanee bhakh abhakh sabh khaae.
(page 50)
*the greedy person, unaware, consumes everything,
edible and non-edible alike.*

Greedy is like a dog, who puts his mouth at every place at all times. He bites a bone but does not allow the other to bite. He barks at others. Guru Nanak Dev ji has described it nicely in Sri Raag:-

ਏਕੁ ਸੁਆਨੁ ਦੁਇ ਸੁਆਨੀ ਨਾਲਿ ॥

Eaek suaan due suaanee naal.

The dogs of greed are with me.

ਭਲਕੇ ਭਉਕਹਿ ਸਦਾ ਬਇਆਲਿ ॥

Bhalkae bhoukaih sadaa baeiaal.

In the early morning, they continually bark at the wind.

ਕੂੜੁ ਛੁਰਾ ਮੁਠਾ ਮੁਰਦਾਰੁ ॥

Koorr shuraa muthaa murdaar.

Falsehood is my dagger; through deception,

I eat the carcasses of the dead.

ਧਾਣਕ ਰੂਪਿ ਰਹਾ ਕਰਤਾਰ ॥੧॥

dhaanak roop rehaa kartar.

(page 24)

I live as a wild hunter, O Creator! ||1||

O'my God ! I have become like a wild hunter (ਧਾਣਕ). I am like that man who sits in the cremation ground waiting for the arrival of any dead body so that his firewood is got sold and he may get pall, utensils, money etc. Whose livelihood depends upon the death of some body and awaits from morning to evening for the arrival of dead body, the soul of such a man also becomes dead. The character of such a man also becomes dead. In this connection Sheikh Saadi had said nicely:-

Gar Insaf Pursihi Bad-Akhtar Aan Ast.

Ki Dar Rahtash Ranjae Degran Ast.

(Gulistan Saadi)

Ask me the talk of justice that who is unfortunate? Whose comfort depends upon the grief of others, is a very unfortunate man. On the other hand, if this is the livelihood of some body, but he should not keep it in his thinking, leave the livelihood on God and do the job as a service, then livelihood will go on but his character will not be degraded. The greedy persons have made the whole world as cremation ground and are sitting like a wild hunter. Guru Nanak Dev ji has described this as under:-

Eaek suaan due suanee naal.
 Bhalkae bhoukaih sadaa baeiaal.
The dogs of greed are with me.
In the early morning, they continually bark at the wind.

One dog, two bitches- these get up in the morning along with the man. They bark when he goes to sleep at night, they remain silent but remain near him. In the next morning when man gets up, they also get up and start barking. There is greed in this barking. The man never takes the name of God, says prayer and goes to temple/Gurdwara. It is difficult. Who are this dog and bitches? Desire and Lust are bitches and greed is dog. When the greed (dog) remains a little quite due to satisfaction for what he has got, these bitches, i.e., desire and lust start barking. The dog (greed) has to bark loudly to keep company. Therefore when all the three start barking, what this poor lonely man can do. He does as described by Guru Nank Dev ji:-

Koor shuraa muthaa murdaar.
Falsehood is my dagger; through deception,
I eat the carcasses of the dead.

He kills 'Murdar' with the knife of falsehood. First let us understand, what is 'Murdar'? Gurbani elucidates Gurbani. Guru ji says:-

ਹਕੁ ਪਰਾਇਆ ਨਾਨਕਾ ਉਸੁ ਸੂਅਰ ਉਸੁ ਗਾਇ ॥
 Haq praya nanaka ous sooar ous gaae.
 : To take what rightfully belongs to another,
 is like a Muslim eating pork, or a Hindu eating beef.

ਗੁਰੁ ਪੀਰੁ ਹਾਮਾ ਤਾ ਭਰੇ ਜਾ ਮੁਰਦਾਰੁ ਨ ਖਾਇ ॥
 Gur peer haamaa tan bharae ja murudar na khaae.

(page 141)

Our Guru, our Spiritual Guide, stands by us,
if we do not eat those carcasses.

Other's right-only this is corpse. If Hindu is taking other's right, he is eating corpse of cow. In the case of Muslim, it is corpse of pig. According to the belief in India, cow is superior. Cow thinks like a human mother. Its pregnancy period is ten months like that of human mother. As once Darwin had said that monkey is the last link of the human being. Monkey developed and took birth in the

shape of man. The scientific research of the body is external research. But the learned persons of India had interest in the research of the mind. They saw that the minds of cow and man are proximate to each other. It is just possible that cow may be the last link of man. After death cow may become human being. According to Darwin it can be monkey. Therefore cow become the most exalted in the conscious of the Indians. It thinks like human beings. It has got affection like human beings. It feels pain and comfort like human beings. Killing it is like killing a man. Eating its flesh is equivalent to the human flesh eating. Pig is an inferior life. It eats excreta. Therefore Mohammad Sahib, the founder of Islam, declared it unlawful and forbade eating its flesh. It eats filth. It can not be slaughtered since the bone of its neck is very hard. It will be very much in agony and pain. Therefore it is not to be eaten. Guru ji says that a person is eating pig if as Muslim, he is depriving the other man of his right. If a Hindu, Boudh, Jain or Sikh of India is depriving the other man of his right, he is eating the flesh of cow. This is the Wak (words) of Guru Nanak Dev ji:-

Haq praya nanaka ous sooar ous gaae.
Gur peer haamaa taan bharae ja murudar na khaae.

*: To take what rightfully belongs to another,
is like a Muslim eating pork, or a Hindu eating beef.
Our Guru, our Spiritual Guide, stands by us,
if we do not eat those carcasses.*

But when this (greed) dog along with two bitches (desire and Lust) bark, the man becomes restless. This dog (greed) barks, the man becomes restless and starts speaking lies and tries to prove other's right as his own. It is mine, it is mine. He tells lies since it is not his. This field, house, wealth and ownership are mine where by he snatches other's rights and in this way he puts his seal on other's things. Whereas he has been made restless by greed, desire and lust. Therefore Guru ji advises us not to believe a greedy in respect of wealth and property. Greed has become supreme on a wide scale. Public has become greedy and there is a danger from each other. Snatching has increased. Guru ji has described nicely in Asa Di Var. As a revolution comes in the political field and consequently, policies, constitution, currency and circulation of money and colour and appearance change. These external changes take

place due to revolution. But if the mind of man is ruled by ego, then tyranny is established in behaviour and policies. Ego means: I am there, you are not. Proud person will not grant equality to any other person. He will keep every one under his feet. He who does not toe his line, will be slaughtered. When the majority of humanity turns proud and powerful then the head of the weak is trampled under the feet of the powerful and proud. Cruelty spreads around. It has happened many times when power come in the hands of the proud.

When mind is ruled by sex and lust and the majority of the humanity becomes such, then malpractices become common. If ego is supreme in any country, then oppression will prevail. If lust and sex are supreme, then fornication will be widespread, even on roads and in the gardens. Once supremacy of sex was also prevalent in India. All the five vices are present in the man. But one is supreme at all times and it can be any one-it can be ego or greed or sex. When the humanity is lead by sex, then the bazars of fornication comes up. Thereafter it enters the house and there is no modesty. Then fornication enters the religious places.

When sex became supreme in India, at that time the temples of Konark, Khajuraho and other temples were built. All these are the temples of sex not God. Indian and foreign tourists arrive in large numbers there to see the naked idols of lust fabricated from stone at Konark, Khajuraho. This lust became prevalent and exhibited in bazars and temples. In such circumstances fornication spreads and is accepted as such and is not considered crime and sin. Such sex-plays were performed in these religious places, to describe these in words in the modern times is difficult, and it is difficult to hear and tell.

But if greed becomes supreme in the majority, then sin spreads around. In the present times, greed is ruling the human mind as described by Guru Nanak Dev ji:-

ਲਬੁ ਪਾਪੁ ਦੁਇ ਰਾਜਾ ਮਹਤਾ ਕੂੜੁ ਹੋਆ ਸਿਕਦਾਰੁ ॥

Lub paap due raajaa mehta koorr hoaa sikdar.
*Greed and sin are the king and prime minister;
 falsehood is the treasurer.*

ਕਾਮੁ ਨੇਬੁ ਸਦਿ ਪੁਛੀਐ ਬਹਿ ਬਹਿ ਕਰੇ ਬੀਚਾਰੁ ॥

Kaam naeb sad puchheeai baih baih karae bichaar.

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*Sexual desire, the chief advisor, is summoned and consulted;
they all sit together and contemplate their plans.*

Greed is king, sin is prime minister and both are together. Lab Pap Doe Raja Mehta. They rule the human mind. Guru ji says that falsehood became leader. It is seen that man speaks lie without any reason on a wide scale. Politics, family and religious speaking has become a bundle of lies. There is no identity of truth. One wants to be called a saint without engrossing the mind in God. There are double rosaries in the hand and neck for exhibition, it is all falsehood. The falsehood is present in the world of religion, politics and family. It is the leader:-

Kaam naeb sad puchheeai.

Sexual desire, the chief advisor, is summoned and consulted;

Whenever greed requires, sin is in doubt and the leader falsehood appears weak, then sex is called. Kaam naeb sad puchheeai baih baih karae bichaar. Greed consults sin and sex. Sex gives such an advice as the greed becomes furious and helps:-

ਅੰਧੀ ਰਯਤਿ ਗਿਆਨ ਵਿਹੂਣੀ ਭਾਹਿ ਭਰੇ ਮੁਰਦਾਰੁ ॥

Andhee ruyat giaan vihoonee bhaahi bharae murudaar.

*Their subjects are blind, and without wisdom,
they try to please the will of the dead.*

There is darkness of ignorance. Man does not know who is ruling over him and greed is compelling to deprive others of their right. Guru Arjan Dev ji is describing the way of life of the greedy:-

ਅਕਰਣੰ ਕਰੋਤਿ ਅਖਾਦਿ ਖਾਦੁੰ ਅਸਾਜੁੰ ਸਾਜਿ ਸਮਜਯਾ ॥

Akarnung karot akhaad khaaduang
asaajuang saaj samajiyaa:

(page 1358)

You make them do what they should not do.

You make them eat what they should not eat.

You make them accomplish what they should not accomplish.

Greedy does that which should not be done : He eats which should not be eaten and all the belongings of the greed are dirty. Then how to protect one's self in this world full of greed. How to commune with God? How to be get saved from this sin and dark-

ness and eating of corpse? Respected Sri Guru Arjan Dev ji tells us in this way:-

ੜਾਹਿ ੜਾਹਿ ਸਰਣਿ ਸੁਆਮੀ ਬਿਗੁਆਪਿ ਨਾਨਕ ਹਰਿ ਨਰਹਰਹ ॥੪੮॥

Traaih traaih saran suaamee
biguaapioang nanak har narhreh.

(page 1358)

*Save me, save me - I have come to Your Sanctuary,
O my Lord and Master; Nanak prays to the Lord. ||48||*

O'God! In fright we have come to take Your shelter. Save us.
There is no other way except prayer. God protects if the prayer is
from the core of the heart.

O

Attachment

ਹੇ ਅਜਿਤ ਸੂਰ ਸੰਗ੍ਰਾਮੰ ਅਤਿ ਬਲਨਾ ਬਹੁ ਮਰਦਨਹ ॥

Hae ajit soor sangramang at balanaa bahu maradaneh.

O emotional attachment,

*you are the invincible warrior of the battlefield of life;
you totally crush and destroy even the most powerful.*

ਗਣ ਗੰਧਰਬ ਦੇਵ ਮਾਨੁਖੰ ਪਸੁ ਪੰਖੀ ਬਿਮੋਹਨਹ ॥

Gun gundhurub daev manukhaung pus punkhee bimohuneh.

*You entice and fascinate even the heavenly heralds,
celestial singers, gods, mortals, beasts and birds.*

ਹਰਿ ਕਰਣਹਾਰੰ ਨਮਸਕਾਰੰ ਸਰਣਿ ਨਾਨਕ ਜਗਦੀਸ੍ਵਰਹ ॥੪੫॥

Har karanharung namaskarung saran nanak jagdishirvareh.

Nanak bows in humble surrender to the Lord;

he seeks the Sanctuary of the Lord of the Universe. ||45||

In the fathomless ocean of knowledge, Respected Sri Guru Granth Sahib ji contains a nice description of the virtues and powers of God. But at the same time, the weaknesses and faults of man have been differentiated so that he may come to know these. Eventually what is that due to which God is not met? He is an Ocean of virtues and man is an ocean of vices. The virtues of God are uncountable and the vices of man are also uncountable:-

ਜੇਤਾ ਸਮੁੰਦੁ ਸਾਗਰੁ ਨੀਚਿ ਭਰਿਆ ਤੇਤੇ ਅਉਗਣ ਹਮਾਰੇ ॥

jaita samund sagar neer bharia tete augun hamarae.

(page 156)

*As the seas and the oceans are overflowing with water,
so vast are my own sins.*

Ordinarily vices are endless but the basic weaknesses or vices of man are five which are serialized like this-sex, anger, greed, attachment and ego. The sehaskrite sloke Bani of Sri Guru Granth Sahib ji manifest these five vices in a pleasing manner and shows to the man. These vices are to be converted into virtues. Guru ji begin with attachment. Attachment-mine; attachment-mine.

Which is mine, there is grip for that. This grip is called attachment. Who is not mine, there is no grip or attachment for him. If he is a bit hurt or there is a scratch, or breakage then the soul writhe in agony, man screams. But who is not mine, there is no hold for him. With whom there is no attachment, instead of being ruined tomorrow, he may get ruined today, instead of ceasing to exist tomorrow, he may cease to exist today, there is no pain or sorrow. There is only one innocent child in the house and he has fallen ill. The whole house becomes sad. This is affection and attachment for mine.

But in some country epidemic has spread. All in the city have fallen sick. There is no sigh. Why? Because there is no affection or attachment and he is not mine. But if any small thing breaks, or there is a loss, a sigh comes out. Who is mine and there is attachment for him, on his death, the relation will come to an end. Every thing of the man is due to attachment. The more the man says mine, mine, the more is the attachment. As much the attachment increasing, that much the man suffers and becomes restless. This attachment is greed, somewhere less, somewhere more and somewhere the most.

The initial attachment is with the family. By and by the child comes to know that he is my father, she is my mother, they are my brothers and sisters. As the 'mineness' increases, so the affection increases, attachment increases. Thereafter, my wife, my house, my wealth, my dynasty, my respect, my power, my beauty and my life. The expansion of 'mine' becomes very extensive. As much spread of attachment increases, so much the pain of man increases. The man afflicted by attachment can not sleep peacefully. The reason? On whom the stamp of 'mine' has been put, at last this stamp is wiped out. And the person on whom this stamp has been put, also ceases to exist. That is all. Pain, restlessness and sorrow begin from here.

The writer will try to clarify this by giving a few examples. An only child of the parents, aged five or six years has gone missing and is not found. The eyes of the mother looks everywhere. Father runs on all sides. Heart is recalling him at every moment. Tears are flowing in the eyes. The life is passing in a great pain and suffering. Who was mine and attachment was with him, he has

parted. Slowly the pain of suffering went on decreasing. Why ? They say that time put fissures in every thing. Time is a great healer. Much time was passed. Five six years have passed since the child went missing. Suddenly some one knocks at the door today. He says that your child had gone missing sometime back, I have seen him. The garland about which you were telling, that garland is in his neck, you come and see. Well, by seeing some features, garland and complexion matching, the father embraced, and mother warmly welcomed him. The separation changed into union and comfort. Tears changed into laughs. Fading changed into happiness. Mother's attachment overflowed. Oceans of attachment gushed out from the mind of father. Mother's eyes are not satiated by seeing the child. The child was brought up in this way. Time went on passing. The child was happy. He got so much love and attachment. Parents were happy on getting the child. But some body else today knocked at the door and said the child you have brought is not yours. I have seen your child. This child had taken out the garland from your child's neck and had put in his own neck. Let me show your child. When the mother and father saw the child, the appearance was very similar. Voice was similar. Way a walking was matching. Mother embraced the child. Father got hold his finger and brought him home. Now the eyes turned away from the first child and the newly brought child is welcomed. Now there is no place in the eyes for the former child and in the home too. The stream of affection has changed course and got stuck in the newly arrived child. All the love and attachment of the parents stayed on the newly brought child. The first child began to remain sad and uncomfortable. Without love the innocent child began to fade. The other child began to blossom and grow. The first child faded so much that he dies in his sleep. On seeing the dead child, there were no tears and sadness in the eyes of the parents. After cremation there was so grief and pain to them. Why? Because there was no affection with this child. Why there was no attachment? Because the child was not theirs. Attachment is with 'mine'. What affection is with him who is not 'mine'.

But when they have just returned after cremating the dead child, one person came and told them that which child you have cremated, that was their child only. The one you have brought, is

not yours. They gave the proof. Mother began to weep bitterly. Father screamed. The whole house became an ocean of grief and cemetery. The house in which the flowers of happiness were blossoming just now, was nothing else than the thorns of pain. Just now where the light of happiness was glowing, there is nothing else than the darkness of agony. The mother pulls her hair. Father strikes his head against the wall. The flower of our garden has faded. He was mine but faded and gone. Therefore the suffering is due to 'mine'. Even if this child is standing in front, he is not mine. Even the affection with him has ended. Therefore it is obvious from this example that who is mine, attachment is with him only. Even a small scratch to him will not be tolerated. But with whom there is no attachment and who is not mine, there is no distress even if he is broken into pieces. Agony, attachment and pain gather there where the seal of 'mine' is stamped. My house, family, respect and my wealth etc. The man has put seal on illusion. He could not put seal on truth. In reality man can say that God is mine, You are mine. If the whole world may say God is ours, even then He does not magnify, nor decrease. He belongs to every one equally. But attachment is such a veil and knowledge due to which he embraces illusion and runs away from Truth. In this way the life remains struck in the marsh of attachment and drowns in the well of attachment. The spread of 'mine' does not remain upto human beings. From family and relatives it extends upto wealth and property. In the present age, reliance on human being is some what decreasing. Influence of man on man is waning. Man is becoming wiser, restless and intellectual. The more the intellectual a man is becoming, more is the grip with material things.

Son can deceive, brother can turn away but the wealth does not dupe or turn away. We can use it as we want. But we can not deal with the son as we like. It is not obligatory for husband and wife to agree to whatever they say to each other. Sometimes servant can also refuse to obey. Therefore at present man has got greater attachment with the wealth and material things. And steadily the things are becoming to such a pass that for the sake of wealth and material things, one can turn away from parents and children. Also there can be an estrangement between husband and wife due to monetary reasons. Whenever a distance is seen in these relations,

it is always due to wealth in majority of the cases. There is so much attachment to wealth that it is even worshipped in this country. Wealth (Laxmi) is worshipped on Diwali, the biggest festival; not the worship of parents, children and wife or husband. Therefore the attachment to wealth is very much in the unconscious mind. The basic reason is that wealth never refuses, however more we may use it. It never pretends, in what so ever way we may use it. Therefore there is an extreme attachment to wealth in this century. After this the attachment is serially with family, dynasty, respect, body, beauty and with one's prime. So much is the spread of attachment that it seems difficult to measure. Similarly it is difficult to measure the sufferings of the human beings. Due to this reason respected Guru Arjan Dev ji says, " O' Attachment, you are very strong and powerful. You have entangled every one in your net." Wise men also call attachment as a whirlpool. On the banks of rivers there are pits where the water revolves to hold that pit, to fill that pit. This results in revolving of the water called whirlpool. Swimmers know that a man entrapped in whirlpool can not come out till he dies. The more a man tries to escape from the whirlpool, the more is he entrapped. He comes out only after death. Similar is the whirlpool of the affection of wealth, life and respect, out of which man can come out only after death. It is not the end. Here after there is whirlpool of successive births and deaths again. In this manner countless lives pass away in suffering and these sufferings accumulate with the man. Bharathri has also said that attachment is a whirlpool and man is entrapped in it till death.

Therefore respected Guru Arjan Dev ji has given precedence to attachment and start telling the basic weaknesses of the man. It is correct that man is entrapped in this whirlpool and it is difficult to come out. Even if a man becomes eighty or ninety or even hundred years of age, he does not let go the attachment of life, relatives and wealth, rather he entangles more.

When such a discussion starts, the writer recalls an old lady. She was about ninety years of age having a hunched back and a bundle of bones. She come to me with difficulty and asked me to pray for her. I started thinking that her body has become very old and she may be desiring that God may take care of her. I asked her what prayer should I say? She replied that this is her great grand

son playing. She may die only after seeing his marriage. I advised her that such a prayer can not be said. She had seen her marriage, her son's marriage and grand son's marriage. But she has not satiated. Remember you may not be contented even by seeing the marriage of great grand son. The circumference of this attachment will go on expanding, and it does not end before death. Blessing on those persons who come out of the circle of attachment before they die. They are very brave who have overcome attachment. God take such people in His embrace who overcome 'mine' and attachment. Such people win the game of life, and become successful.

Satguru ji calls affection as an invincible warrior, since it tramples even grand persons.

Hae ajit soor sangramang at balanaa bahu maradaneh.

*O emotional attachment,
you are the invincible warrior of the battlefield of life;
you totally crush and destroy even the most powerful.*

O' Invincible, O' War warrior, O keeper of great vigour ! you have trampled over even exalted persons. which are they? Respected Guru Arjan Dev ji gives their details:-

Gun gundhurub daev manukhaung pus punkhee bimohuneh.

*You entice and fascinate even the heavenly heralds,
celestial singers, gods, mortals, beasts and birds.*

Great celestial singers, top-most musicians, leading philosophers, theorists, holy spirits, angels, man, good persons and learned persons:-

Gun gundhurub daev manukhaung pus punkhee bimohuneh.

*You entice and fascinate even the heavenly heralds,
celestial singers, gods, mortals, beasts and birds.*

Then O' Attachment ! Animals, birds, the whole world and even the whole universe have been taken by you in your grip. She-monkey keeps even her dead child close to her breast. The learned persons say that even if her dead child becomes rags, becomes a bundle of bones, and is crushed to powder and starts falling, she does not leave and throw her dead child, till a new child is born.

So much is her attachment. Therefore not only human beings, animals, birds, gods having celestial powers, great philosophers, celestial singers, musicians-all are in her grip. Attachment has trampled all of them. How to save ourselves? Respected Guru Arjan Dev ji tells like this in the last line of this sloke:-

Har karanharung namaskarung saran nanak jagdishirvareh.
*Nanak bows in humble surrender to the Lord;
he seeks the Sanctuary of the Lord of the Universe. ||45||*

The Creator of the whole universe is also the Creator of attachment. You do not prostrate before the creation and attachment. You bow before the Creator:-

Har karanharung namaskarung
*You bow before God and pray with folded hands and say
saran nanak jagdishirvareh.
O' Lord of univers, I take Your shelter, I take Your shelter.*

This is the only way to save yourself. It is very difficult to fight face to face with attachment. It is beyond the power of human beings: Attachment, mine. Attachment, mine.

Seldom, on this earth in the world of human beings, such human flowers blossom who are without attachment. There is no stench of attachment in them, but a flavour of non-attachment. There is no darkness of attachment, but a splendour of non-attachment, there is no harshness of attachment, but kindness of non-attachment, this kindness is not limited. The kindness of man afflicted by attachment is limited. Kindness on one's own children, but the virtues of neighbourer's child are not liked. One's own ugly child looks nice, but beautiful child of the neighbourer is not liked. The attachment inflicted person has got limited kindness, limited love, and limited partnership. An attachment inflicted person lives within limits and has no links. Great and powerful, so called warriors could not free themselves from the bondage of attachment. Prince Salim was born in the house of Sir Jalab-ud-din Akbar, Mugal emperor (Mugal-e-Azam) in his middle age. It is not known at how many tombs of spiritual guides and mendicants he had been offering sheets. He also came to the darbar of respected Guru Amar Dass ji bare-footed to have a glimpse. But there was a longing for

a son for the glimpse of Guru ji.

In due course he became fortunate. In his middle age a son was born in the house of this emperor who was named Salim. Affection of Akbar waiting for a long time flowed like a flood. Now the attention is not so much in the government. He was busy in playing with the child. The affection of Akbar was overwhelming for Salim. He picks up the child, kisses, lays, sees and becomes happy. One day Salim was in his lap. Maid servant was cleaning the floor. Akbar told the maid servant that Salim is very handsome. What a poor maid can say. She said, "Your Majesty, he is most beautiful". Akbar said, he thinks that God has not made anyone else more beautiful than Salim. The maid servant replied with folded hands- Your Majesty it is not possible that any one else may be more beautiful than Salim, how it could be. Akbar was very much pleased and placed five gold coins on her palm and said-Maid, you leave this job, go inside the city of Agra, search and bring a child more beautiful than Salim. I will make you as well as the child very wealthy. I want to know whether there is a child more beautiful than Salim. Attachment-afflicted Akbar is talking in this manner with his maid servant. As per the orders, the maid servant went out in the morning. She came back in the afternoon, immersed in thoughts, with a child in her lap. She came straight to Akbar. He was pleased to see the child in her lap. He said, "Maid servant, have you brought a child more beautiful than Salim?" The maid servant replied, Yes, My Lord, I have brought." Akbar removed the cloth sheet. There was an ugly child wrapped in tattered clothes in the lap of the maid servant. Akbar was astonished and said, "This child ! Whose child is this?" She replied, "My Lord, it is my child. I searched the whole of Agra. I could not see any child more beautiful than him. Spare my life, truly speaking, Your majesty. Salim is nothing as compared to him." It is said that these words of the maid servant opened the eyes of Akbar. It came to his mind that as I am looking at Salim with the eyes full of affection, she is similarly looking at her child with the eyes of affection. Due to the affection, her child seems to her the most beautiful and due to affection Salim appears to me the most beautiful. He was wise. He used to keep learned and scholars in his court. He understood the point immediately.

It is seen in our day-to-day life that man gets attachment even with his vices. He does not like others virtues. One's own ugly child is great but beautiful child of the neighbour is ugly. Attachment manifests beauty. But beauty is artificial, temporary and for a short time. Man remains entangled in it.

Seldom any man takes the shelter of God and meditates. By singing and taking His name, he throws away the veil of affection, and becomes devoid of attachment. For a person devoid of attachment, the whole world is his own. For an attachment-afflicted person only his family is his own and he sees attachment through it. His own persons are every thing and all others are strangers. If so enormous world is stranger, then the person lives in fear and pain.

The whole world is his own for a person full of love. Therefore he moves about fearlessly, happily and comfortably since all are his own. Attachment has a limit and attachmentless is without limit. For an attachment afflicted person only his family is his own and his world is very small. Also his wisdom, thinking and every thing else is small. He lives at a very low level. But a person devoid of affection lives at a limitless level. Like God he has no limit. There was a person of this type in our country. He was kind. Instinctively his parents gave him a name- 'Nirmoh.' When he grew up this name 'Nirmoh' remained prevalent-King Nirmoh. It is a historical story when one religious person (Rishi) heard this name, he thought that it is very difficult for a king to remain nirmoh (without affection). He went towards the palace of the king to test him. As he entered the palace, there was queen of King Nirmoh. Rishi had planned in such a way beforehand that I will clarify that you are afflicted by attachment and you are not devoid of attachment. Earlier the son of King Nirmoh had gone to the Rishi's hermitage. The Rishi had told this prince to sit in his hermitage and told him to remain there till he returns. I will return in a short time. The rishi told the queen:-

*Rani Tum Ko Aati Bipit Sut Khaeoo Mrig Raj.
Hum Ne Bhojan Na Kjo Tis Mrig Ke Kaj.*

O queen, lion has eaten your son, prince, I have come running to inform you, without taking food. But this queen of King

Nirmoh, due to the company of this limitless king has also become affectionless. She has risen above attachment. She replied to the rishi:-

*Ped Aek Shikha Ghani Pankhee Baithee Aiaee.
Poh Futee Chiri Bhaee Ud-Ud Deh Dis Jaee.*

World is like a tree, it has got many branches-many countries and many territories. Birds come and sit on the branches of these families under the influence of mental impression of the previous births and destiny and opportunity. The sun of death rises, the letter is torn in the Divine court, these birds fly away turn by turn in their directions. Rishi, you have not brought any new information, it is a daily happening, it is taking place according to the management. Such is the structure. It is God's sport. The rishi was wonder-struck. All have tired doing penance but they have still not been able to break the wall of the family attachment. The veil of attachment for wealth is still there. The attachment for life even now remains. He thinks, let me talk to him whose name is King Nirmoh, let me see him. He went and entered the court of the king. He was welcomed. The king bowed his head, gave him respect and seated him. He was asked the reason for his visit. How Rishi Raj has come and their house has become prosperous. He has sanctified that Raj Sabha by his visit. We are lucky and tell us if any service is required from us.

Rishi replies, "O' King, it is very distressing and painful, there is a bad news for you. My tongue falters to tell you, but I am under compulsion to tell you. The rishi stood up and said:-

*Rajan Tum Ko Ati Bipit Pal Pal,
Gharhi Gharhi, Sut Khao Mrig Raj Ne.*

O' king, lion has eaten your son. You are in distress in every moment. His dead body, duly wrapped, is lying at my cottage. The lion had attached, wounded and killed your son. I have come only to convey this message to you. The king laughed and said:-

*Tapi Tap Kiun Chhadiu Yahan Harkhi Nahi Sog.
Vasa Jagat Sarai Ko Yahan Sabhi Musafar Log.*

We have understood since long that this world is an inn. One comes, one goes. One flower blossoms and the other fades. One fruit is coming out of the flower and the other flower is falling down. One star is rising, another star is shooting. This is the game of God. In the whole inn of the world this transmigration is going on. We all are travellers here. One day we will depart. It is not a new affair. But I am pained and sorry. Why have you abandoned the penance and worship you were doing for conveying this hollow message?

Tapeya Tap Kjun Chhadiu Yahan Harkhi Nahi Soge.

O' leader of ascetics, why have you left your penance. How easy is it to describe the talk of king Nirmoh. But to adopt it in life is very difficult.

Ajit Singh and Jujhar Singh, the darlings of respected Guru Govind Singh ji are sitting by his side. The enemy has surrounded the Garhi (Fortress) from all the four sides. Satguru ji is making Ajit Singh ready. He is not telling other sikhs so that the world may not blame that he saved his sons and caused the sikhs to be killed. No, rather he made Ajit Singh ready and what Satguru ji tells him, Allah Yar Jogi Writes down in this way:-

“O’ my child, I have one longing, you fulfil it.”

Ajit Singh replies with folded hands, “Gurdev Father, you are capable of fulfilling desires of all. What desire of yours can I fulfil.”

Guru ji says, “Yes, only you can fulfil.”

Ajit Singh replies, “Gurdev Father, give order, I am at your service.”

Respected Guru Govind Singh ji declares:-

“Khaish Hai Tumeh Teg Chalaate Huae Dekhain.”

No so much only, listen the complete talk,

“Khaish Hai Tumeh Teg Chalaate Huae Dekhain.”

Young gentleman talented Ajit Singh says with folded hands:-

*"Naam Ka Ajit Hun Jita Na Jaunga.
Jita Gaya To Haar Kae Jita Na Aunga."*

Satguru ji himself decorating and equipping with arms, sends him to the battlefield. He sees both the darling sons becoming martyrs before his eyes and thanks God. Living in the world of limitless love, respected Guru Govind Singh ji has no affection for crown, throne, family and the world. He has love for God only. The affection of his remembrance and meditation becomes love and 'Love is God':-

ਜਤੁ ਤਤੁ ਦਿਸਾ ਵਿਸਾ
ਹੁਇ ਫੈਲਿਓ ਅਨੁਰਾਗ ॥੮੦॥
jattar tattar disa visa
hoae failio anuraag ||80||

(Jap Sahib)

Respected Sri Guru Govind Singh ji Maharaj, an icon of love has declared:-

ਸਾਚੁ ਕਹੋ ਸੁਨ ਲੇਹੁ ਸਭੈ
ਜਿਨ ਪ੍ਰੇਮ ਕੀਓ ਤਿਨ ਹੀ ਪ੍ਰਭ ਪਾਇਓ ॥੮੧॥ ੨੯ ॥
saach keho sun laehu sabhai
jin praem keeou
tin hee prabh paaeio 9| 29 |

Attachment has a limit, Love is limitless. The world has a limit and attachment-afflicted person has a limit. But God is infinite. Lover is beyond limit. When a person in panic takes the shelter of God and immerses in His reminiscence, then the affection becomes love. Then if anything is lost, any thing is got, there is neither happiness nor sadness, all is only love. If the life is passing in attachment, each day is being wasted. If the life is passing in love, every minute of the time is succeeding. The time is very costly. Therefore respected Guru Arjan Dev ji initiate his talk from attachment. He, who has converted this attachment into love, and whose veil of attachment has been removed by taking the shelter of God and who has demolished the wall of attachment, is a warrior be-

cause he has knocked down an extremely brave affection and thrown it away.

May respected Guru Arjan Dev ji shower his benevolence on the readers so that we may immerse in the meditation of limitless God and by getting His infinite love, we may be able to cut finite attachment into pieces.

O

Ego

ਹੇ ਜਨਮ ਮਰਣ ਮੂਲ ਅਹੰਕਾਰ ਪਾਪਾਤਮਾ॥
Hae janam maran mool ahankarang papatma.
*O egotism,
you are the root of birth and death
and the cycle of reincarnation;
you are the very soul of sin.*
ਮਿਤ੍ਰ ਤਜੰਤਿ ਸਤ੍ਰੰ ਦ੍ਰਿੜੰਤਿ ਅਨਿਕ ਮਾਯਾ ਬਿਸੁਰਿਨਹ॥
Mitrang tajant satrang drirrant anik maya..
*You for sake friends, and hold tight to enemies.
You spread out countless illusions of maya.*
ਆਵੰਤ ਜਾਵੰਤ ਥਕੰਤ ਜੀਆ ਦੁਖ ਸੁਖ ਬਹੁ ਭੋਗਣਹ॥
Aawant jawant thakant jia dukh sukh bahu bhognaih.
*You cause the living beings to come and go
until they are exhausted.*
You lead them to experience pain of pleasure.
ਭ੍ਰਮ ਭਯਾਨ ਉਦਿਆਨ ਰਮਣੰ ਮਹਾ ਬਿਕਟ ਅਸਾਧ ਰੋਗਣਹ॥
Bharam bhaiyan udian ramnang maha bikat asadh rognaih.
*You lead them to wonder lost
in the terrible wilderness of doubt,
you lead them to contract the most horrible,
incurable diseases.*
ਬੈਦੰ ਪਾਰਬ੍ਰਹਮ ਪਰਮੇਸ੍ਵਰ ਆਰਾਧਿ ਨਾਨਕ ਹਰਿ ਹਰਿ ਹਰੇ॥
Baidang parbrahm parmeshwar
aaradh nanak har har harey.||49||
(page 1358)
*The only Physician is the Supreme Lord,
the Transcendent Lord God.*
Nanak worships and adores the Lord, Har, Har, Haray. ||49||

Ego is the predominant weakness from the main fundamental weaknesses of man- I am, I am. So long as this “I”, ‘Myself’ remains, this ego remains, for that much time the transmigration continues. This is the root cause of birth and death. Respect Guru Nanak Dev ji declares:-

ਹਉਮੈ ਏਹਾ ਜਾਤਿ ਹੈ ਹਉਮੈ ਕਰਮ ਕਮਾਹਿ ॥
Houmai eaehaa jaat hai houmai karam kamahey |
*This is the nature of ego,
that people perform their actions in ego.*

ਹਉਮੈ ਏਈ ਬੰਧਨਾ ਫਿਰਿ ਫਿਰਿ ਜੋਨੀ ਪਾਹਿ ॥
houmai eaeae bandhanaa fir fir jonee paahey |
*This is the bondage of ego,
that time and time again, they are reborn.*

The nature of ego is such that as many acts a man does, all are dependent upon pride, whether they are religious, social or political. Ego is the origin. In every action ego is accredited. And every such action is a cause for birth and death, and birth and death. In this way ego sends a man on a long journey of birth and death. Respected Guru Arjan Dev Ji says:-

Hae janam maran mool ahankarang papatma.
*O egotism,
you are the root of birth and death
and the cycle of reincarnation;
you are the very soul of sin.*

O sinful ego, you are responsible for birth and death. All the living beings have their respective faults. As we see, elephant has sex-ailment, moth has a sight-sickness. Fish has a tongue sickness and a black bee has sickness of nose:-

ਹਉਮੈ ਰੋਗੁ ਮਾਨੁਖ ਕਉ ਦੀਨਾ ॥
houmai rog manukh ko deenaa |
Mankind is afflicted with the disease of egotism.
ਕਾਮ ਰੋਗਿ ਮੈਗਲੁ ਬਸਿ ਲੀਨਾ ॥
kaam rog maigal bas leenaa |
The disease of sexual desire overwhelms the elephant.
ਦ੍ਰਿਸਟਿ ਰੋਗਿ ਪਚਿ ਮੁਏ ਪਤੰਗਾ ॥
drisatt rog pach mueae patangaa |
*Because of the disease of vision,
the moth is burnt to death.*
ਨਾਦ ਰੋਗਿ ਖਪਿ ਗਏ ਕੁਰੰਗਾ ॥੧॥
naadh rog khap geae kurangaa |1|

(page 1140)

Because of the disease of the sound of the bell,

the deer is lured to its death. ||1||

Deer has weakness for sound, sickness of the ear:-

ਜੋ ਜੋ ਦੀਸੈ ਸੋ ਸੋ ਰੋਗੀ ॥

jo jo deesai so so rogee |

Whoever I see is diseased.

ਰੋਗ ਰਹਿਤ ਮੇਰਾ ਸਤਿਗੁਰੁ ਜੋਗੀ ॥੧॥ ਰਹਾਉ ॥

rog rehit maeraa satigur jogee |1| rehaao |

(page 1140)

Only my True Guru, the True Yogi,

is free of disease. ||1||Pause||

These ailments have become the cause of bondage. And the root cause for the sufferings of man is ego. Somewhere ego takes a solid form and somewhere subtle form. Somewhere man is proud of material things and somewhere he is proud of the religious acts done for God. Somewhere he is proud of this life. Somewhere he is proud of the actions done for the attainment of the life hereafter. Basically this is a massive ego depending upon wealth. Beauty is based upon youth and political power, authority and might depends upon ego:-

ਜੋਬਨੁ ਧਨੁ ਪ੍ਰਭਤਾ ਕੈ ਮਦ ਮੈ ਅਹਿਨਿਸਿ ਰਹੈ ਦਿਵਾਨਾ ॥੧॥

joban dhan prabhata kai madd mai ahinis rehai divana |1|

(page 685)

In the pride of youth, wealth and glory,

day and night, he remains intoxicated. ||1||

He is wandering during day and night like a mad man, in the intoxication of youth, wealth and political power. Whether money is in the pocket or mind; he may be youthful or the desire for youth is in the mind; he may be having a political power or the contemplation of political power is going on in the inner self; in both states man goes mad. youth takes upto the boundary of madness, rather the contemplation of youth keeps the condition of madness. Similar is the case with wealth. Money is in the pocket or is in the house or is in the thoughts, man will go mad. Man's major portion of madness is based on wealth, youth and power. That is why Guru ji has declared:-

joban dhan prabhata kai madh mai ahinis rehai divana |1|
*In the pride of youth, wealth and glory,
day and night, he remains intoxicated. ||1||*

He wanders, being mad, day and night. Due to this proudly considers himself great and others worthless:-

ਆਪਸ ਕਉ ਦੀਰਘੁ ਕਰਿ ਜਾਨੈ ਅਉਰਨ ਕਉ ਲਗੁ ਮਾਤੁ ॥
apas ko deeragh kar jaanai aouran ko lag maat |
*You believe that you yourself are great,
and that others are small.*
ਮਨਸਾ ਬਾਚਾ ਕਰਮਨਾ ਮੈ ਦੇਖੇ ਦੋਜਕੁ ਜਾਤੁ ॥੨॥
manasaa bacha karamana main daekhae dojak jaat |2|
*Those who are false in thought, word and deed,
I have seen them going to hell. ||2||*

He thinks every one small, even if the other person is great. Even if he himself is mean he consider himself eminent and greatest of all. Sufi Saint Hafiz of Iran declares:-

Dar Mehfilae Ke Khurshid Andar Shumar Jarra Asat.

In whose congregation sun is a small particle of sand:-

*Dar Mehfilae Ke Khurshid Andar Shumar Jarra Asat.
Khud Ra Bajurag Deedan Sharat Adab Na Baashad.*

In whose congregation, sun is a small particle of sand, if you say that I am great, it has no significance. But it is mistake of man's knowledge. But, more ignorant a man is, more proudly will he be.

Another poet of Urdu describes this in an other way:-

*Alam Ke Jahul Se Behitar Hai Jahul Ka Ilam.
Main Ne Yeh Daras Paya Apni Baseerat Se.*

The knowledge of foolishness is better than the foolishness of knowledge. If a person gains some knowledge, he becomes many times more proudly. The presence of ego proves that the knowl-

edge is not being practiced. This ego is based on foolishness. If a learned person is proudy, then consider him foolish. The great ascetic, Bhagat Ravi Dass ji has nicely said:-

ਹਮ ਬਡ ਕਬਿ ਕੁਲੀਨ ਹਮ ਪੰਡਿਤ ਹਮ ਜੋਗੀ ਸੰਨਿਆਸੀ ॥
Ham badd kab kuleen ham pandit
ham jogee sanniaasee |
*I am a great poet, of noble heritage;
I am a Pandit, a religious scholar, a Yogi and a Sannyasi;*

ਗਿਆਨੀ ਗੁਨੀ ਸੂਰ ਹਮ ਦਾਤੇ ਇਹ ਬੁਧਿ ਕਬਹਿ ਨ ਨਾਸੀ ॥੨॥
giaanee gunee soor ham daatae
eih budh kabehi n naasee |2|
*I am a spiritual teacher, a warrior and a giver -
such thinking never ends. ||2||*

ਕਹੁ ਰਵਿਦਾਸ ਸਭੈ ਨਹੀ ਸਮਝਸਿ ਭੂਲਿ ਪਰੇ ਜੈਸੇ ਬਉਰੇ ॥
kahu ravidas sabhai nehee samajhas
bhool parae jaisae bourae |
(page 974)
*Says Ravi Daas, no one understands;
they all run around, deluded like madmen.*

They all have become mad by mistake. A person moves about with a foolish view that I am great poet, my lineage is high, I am Pandit, I am a great Jogī, Sanyasi, therefore I am great. Because I am brave, I am a big donor, so I am great. It is said that pride is generally based on virtues, because due to these virtues ego gets a solid ground to assume a real appearance. It is a different matter, if a foolish man even without virtues, is jealous. But his ego is not so burden-some, even though it is based upon foolishness and vices:-

ਨਾਨਕ ਤੇ ਨਰ ਅਸਲਿ ਖਰ ਜਿ ਬਿਨੁ ਗੁਣ ਗਰਬੁ ਕਰੰਤ ॥੧੫॥
nanak tae nar asal khar
je bin gun garab karant |15|
(page 1411)
*O Nanak, those people are really donkeys;
they have no virtue or merit,
but still, they are very proud. ||15||*

ਇਕਨਾ ਨਾਦੁ ਨ ਬੇਦੁ
ਨ ਗੀਅ ਰਸੁ ਰਸੁ ਕਸੁ ਨ ਜਾਣਤਿ ॥
eikana naad na baed na geea ras

Some do not know the Sound-current of the Naad, spiritual wisdom or the joy of song.

They do not even understand good and bad.

Some people have no knowledge of any education, music, good or bad things. Even then they are moving about with the package of pride. Very great Pride. The visible ego is based upon virtues. The eyes, forehead and the way of walking exhibit pride. The premier Bhagat, Sri Kabir ji says:-

ਚਲਤ ਕਤ ਟੇਢੇ ਟੇਢੇ ਟੇਢੇ ॥

chalat kat taedhae taedhae taedhae |

*Why do you walk in that crooked,
zig-zag way?*

ਅਸਤਿ ਚਰਮ ਬਿਸਟਾ ਕੇ ਮੂੰਦੇ

ਦੁਰਗੰਧ ਹੀ ਕੇ ਬੇਢੇ ॥੧॥ ਰਹਾਉ ॥

asat charam bisata kae moondae

duragandh hee kae baedhae |1| rehaao |

(page 1411)

*You are nothing more than a bundle of bones,
wrapped in skin, filled with manure;
you give off such a rotten smell! ||1||Pause||*

Proudly can never walk straight. If he walks straight then his movement is not known. He sidles so that people may look at him. A humble man wishes that he may be under God's protection. Proudly wishes that all should have their eyes on him, they may look at him only:-

chalat kat taedhae taedhae taedhae |

asat charam bisata kae moondae

duragandh hee kae baedhae |1|

What you are? Bones; bones covered by flesh, flesh covered by fat and fat wrapped by skin. What else are you? Proud of bones, youth, flesh, marrow, skin. What else is there than these? The body is so impure that if any pure thing touches it, that becomes dirty. And why to be proud of this body? Respected Dhan Guru Arjan Dev ji says:-

ਕਰਪੂਰ ਪੁਹਪ ਸੁਗੰਧਾ ਪਰਸ ਮਾਨੁਖੁ ਦੇਹੰ ਮਲੀਨੰ ॥
 karpoor puhap sugandha
 paras manukhae daehang maleenan |
*Camphor, flowers and perfume become contaminated,
 by coming into contact with the human body.*

ਮਜਾ ਰੁਧਿਰ ਦੁਗੰਧਾ
 ਨਾਨਕ ਅਥਿ ਗਰਬੇਣ ਅਗੁਨਾਨੋ ॥੧॥
 maja rudhir dhuragandha
 Nanak ath garabaen aganano |1|

(page 1360)

O Nanak, the ignorant one is
 proud of his foul-smelling marrow, blood and bones. ||1||

Pure things like camphor, sandal wood and flowers become
 dirty on touching human body:-

What is it?

Foolishman is proud of the body consisting of blood, mar-
 row, flesh and skin, without any reason. Likewise he is proud of
 youth and wealth without reason:-

ਧਨਵੰਤਾ ਹੋਇ ਕਿਆ ਕੋ ਗਰਬੈ ॥
 dhanavanthaa hoe kias ko garabai |
Why should anyone be proud of being rich?

ਜਾ ਸਭੁ ਕਿਛੁ ਤਿਸ ਕਾ ਦੀਆ ਦਰਬੈ ॥
 jaa sabh kish this kaa dheaaa dharabai |

(page 282)

All riches are His gifts.

O' man! Without God's support where is wealth? Every thing
 is obtained by His resources. The bigger resource is this body which
 is a gift from Him. You have gathered wealth by the support of
 mind and body, but God is the cause. God is the resource. But you
 are proud of wealth, power and supermacy. Further pride requires
 a throne of many virtues to get seated, e.g. price of donation, knowl-
 edge, service etc. Ego goes on making new thrones for his sitting
 and he becomes very happy to sit along with virtues because he
 gets fame from the world, he gets lot of respect from the world

and that respect enlarges his fame.

It is seen that if there is wealth, there comes the pride of wealth. Then there is renunciation of wealth. Pride has come due to renunciation. Now the pride of renunciation is with the power. Power has been abandoned. Then pride of abandonment. It is often seen that if some thing is in possession, there is pride of that. If that thing is renounced, there is ego of that renunciation. In this way ego discovers newer and newer ways. So it is difficult to get rid of ego. The throne that we had made for seating God, pride takes away. Service was being done so that God may come and sit on the throne of service. But pride came and sat. The repetition of God's Name (Jap) was started with the help of rosary so that it may become means to achieve God. But pride came on this also. Proudly considers others low and himself great. Many times when pride is at its extreme, then God also appears nothing. He claims himself to be God. Harnakash had declared himself as God, who else is God. Namrud also said that he is God, who is God.

Proudly is not at all prepared to accept any body else superior to himself. So proudly never bows before any body, he remains stiff-necked. Before him mother, father, Guru and God are smaller, none is greater. He makes himself big only and tries to become big. All running about is for pride only, not for God. Some how I may become the centre of the whole world.

Every one should look towards me. Every one should be proud of me and my ego should reach the top. All running about is of pride only. We may say that journies are of two types. Journey of ego and pilgrimage of God. Pilgrimage of God starts from: You are, You are.....

Journey of ego starts from I am, I am.....

This journey is the cause of birth and death.

You are, you are- this wipes out birth and death and makes the person a form of God. The drop immerses in the ocean. Bhagat Kabir ji says:-

ਕਬੀਰ ਤੂੰ ਤੂੰ ਕਰਤਾ ਤੂੰ ਹੂਆ ਮੁਝ ਮਹਿ ਰਹਾ ਨ ਹੂੰ ॥
kabir toon toon karta too hooaa

mujh menh rehaa na hoon |
*Kabeer, repeating, "You, You", I have become like You.
Nothing of me remains in myself.*

ਜਬ ਆਪਾ ਪਰ ਕਾ ਮਿਟਿ ਗਇਆ ਜਤ ਦੇਖਉ ਤਤ ਤੂ ॥੨੦੪॥
jab aapaa par kaa mitt gaeiaa
jat daekho tat too |204|

(page 1375)

*When the difference between myself and others is removed,
then wherever I look, I see only You. ||204||*

Tun Hain, Tun Hain (You are, You are)-This inclination, this
jap has made 'His Form':-

ਅਬ ਤਉ ਜਾਇ ਚਏ ਸਿੰਘਾਸਨਿ
ਮਿਲੇ ਹੈ ਸਾਰੰਗਪਾਨੀ ॥
Ab to jaae chaddae singhasan
milae hai sarangpaanee |
*Now, I have mounted to the throne of the Lord;
I have met the Lord, the Sustainer of the World.*

ਰਾਮ ਕਬੀਰਾ ਏਕ ਭਏ ਹੈ ਕੋਇ ਨ ਸਕੈ ਪਛਾਨੀ ॥੬॥੩॥
Raam kabira eaek bheae hain
koe na sakai pachhaanee |6|3|

(page 969)

*The Lord and Kabeer have become one.
No one can tell them apart. ||6||3||*

Tun Hain, Tun Hain (You are, You are)- This has made the
form of God. Main Han, Main Han (I am, I am)- It makes like
devil. He is devil who is standing by the help of devil. He is the
form of God whose every part of body and all his actions exhibit
God. Bhagat Kabir rightly says:-

ਜਬ ਹਮ ਹੋਤੇ ਤਬ ਤੁਮ ਨਾਹੀ
ਅਬ ਤੁਮ ਹੁਹੁ ਹਮ ਨਾਹੀ ॥
Jab ham hotae tab tum naahee
ab tum hahu ham nahee |
*When I was, then You were not;
now that You are, I am not.*

When I was here, you were not there; Now You are present, I do not exist. This 'You' and 'I' can not co-exist. Guru ji says:-

ਹਉਮੈ ਨਾਵੈ ਨਾਲਿ ਵਿਰੋਧੁ ਹੈ
ਦੁਇ ਨ ਵਸਹਿ ਇਕ ਠਾਇ ॥
Houmai naavai naal virodh hai
due na vasehey aik thaae |
*Ego is opposed to the Name of the Lord;
the two do not dwell in the same place.*

'You' and 'I' can not co-exist. Either 'You' or 'I'. All the effort of the proudly is on:

I am, I am.

All his running about, activity and hard work is for 'I', 'I'. But in the understanding of the humble person:-

Only You Are, only You Are.

In him there is no spark of 'I' in which virtues become ash. Only 'Tun Hee', 'Tun Hee'. One learned person says:-

*Auj Rah Chun Aar,
Auj Rah Chun Aar Ke Salamat Na Kunal.*

You walk in such a way that no one is compelled to vow. Do not walk very arrogantly:-

Be Khalkaat Chune Mand Ki Krjamat Na Kunal

You live in the world in such a way that by your living, calamity may not fall:-

*Dar Masjadi Ravi Ki Chuna Jo Ki Tura,
Dar Pesh Na Khuanad Ki Aamad Na Kunad.*

If your mind does not want to pray, then say prayer (Namaz) by standing behind the devouts (Nimazis); not in the front, it may not so happen that you may desire to become their (Namazis) leader

and during prayers in the (Masjid) Mosque, you may start saying that I am greatest of all.

Even in the religious temples, people ask for presidentship. Only he can become president, whose whole ego has gone:-

ਸਗਲ ਪੁਰਖ ਮਹਿ ਪੁਰਖੁ ਪ੍ਰਧਾਨੁ ॥
sagal purakh meh purakh pradhan |
Among all persons, the supreme person is the one

ਸਾਧਸੰਗਿ ਜਾ ਕਾ ਮਿਟੈ ਅਭਿਮਾਨੁ ॥
saadh sang jaa kaa mittai abhimaan | (page 266)
who gives up his egotistical pride
in the Company of the Holy.

Who has become dust of the feet of the congregation, he becomes the coloured mark on the forehead. But who is already sitting by mounting on the forehead, perhaps he may not get place in the feet of the creatures. But proudy tries to sit on the head, the seats and thrones of the proudy are only on the heads of people and the proudy sits upon the heads only. Many times heads shake and he falls down. Therefore it is said:-

Garoor Ka Sir Neech
(Pride has a fall)

At last who wants to bend heads of people, one day his own head gets bent. Proudly remains ashamed. Therefore pride is a very big wall between man and God. All meditation is for breaking this wall. But pride is very cunning. It makes even the spiritual quest its own throne to sit in place of God:-

ਤੀਰਥ ਬਰਤ ਅਰੁ ਦਾਨ ਕਰਿ ਮਨ ਮੈ ਧਰੈ ਗੁਮਾਨੁ ॥
Tirath barat ar daan kar man mai dharai gumaan |
Those who make pilgrimages to sacred shrines,
observe ritualistic fasts and make donations to charity
while still taking pride in their minds.

ਨਾਨਕ ਨਿਹਫਲ ਜਾਤ ਤਿਹ ਜਿਉ ਕੁੰਚਰ ਇਸਨਾਨੁ ॥੪੬॥
Nanak nihafal jaat tih jio kunchar eisanaan |46|

- O Nanak, their actions are useless, like the elephant,
who takes a bath, and then rolls in the dust. ||46||

Spiritual quest becomes like a bath of elephant. Pride converts all the devoutness into godlinessless, which becomes a reason for birth and death:-

Hae janam maran mool ahankarang papatma.

*O egotism,
you are the root of birth and death
and the cycle of reincarnation;
you are the very soul of sin.*

O' sinner soul pride ! You are the origin of birth and death:-

Hae janam maran mool ahankarang papatma.

*Mitrang tajant satrang drirrant anik maya..
You for sake friends, and hold tight to enemics.
You spread out countless illusions of maya.*

O' ego ! You only know how to make enemies, you do not have skill to make friends. Ego always says 'no'. Proudly can never say 'yes'. Even if the whole atmosphere is such and there also is a facility to say 'yes' and there is no harm to say 'yes', even then the proudly will not say 'yes', only no, no. If there is any job to be done, generally people go to the Government offices for certain works to be got done. The dealing hand has got as much capability and time, he will say no accordingly. By saying no he wants to convey that he can stop you and stop your work-pride. In this way India has become a very proudly country; only no, no. He has forgotten to say yes. By saying yes, he feels small.

A servant has said a genuine talk, a servant has asked for proper demand, even then the master says-No. Should he concur to whatever a servant says-no. Proudly says no to every one. He will say no upto the limit of his power. As much no he says, so much enmity increases. So Guru ji rightly says:-

Mitrang tajant satrang drirrant anik maya.
You for sake friends, and hold tight to enemies.
You spread out countless illusions of maya.

The illusion (Maya) of the proudy extends in this way and enmity increases. Sir Hafiz, a sufi saint of Iran says:-

*Dirakhte Dosti Bi Nishan Kj Kame Dil Bihar Aamad.
Nihale Dushmani Bar Kun Kj Ranjai Beshumar Aarad.*

If you want union with God, grow a plant of friendship and reconciliation. If by chance, you have grown a plant of enmity, pull it out today only. This plant will yield nothing except sufferings. If you want to eat the fruit of nectar, then grow a plant of friendship. Ascetic and spiritual person makes the whole world his friend:-

ਸਭੁ ਕੋ ਮੀਤੁ ਹਮ ਆਪਨ ਕੀਨਾ ਹਮ ਸਭਨਾ ਕੇ ਸਾਜਨ ॥
sabh ko meet hum aapan keenaa
hum sabhanaa kae saajan |
I am a friend to all; I am everyone's friend.

ਦੂਰਿ ਪਰਾਇਓ ਮਨ ਕਾ ਬਿਰਹਾ ਤਾ ਮੇਲੁ ਕੀਓ ਮੇਰੈ ਰਾਜਨ ॥੩॥
door paraaelou man kaa birehaa
taa mael keeou maeiai raajan |3|

(page 671)

When the sense of separation was removed from my mind,
then I was united with the Lord, my King. ||3||

He has made animals, birds, animate and inanimate-every one his friend. Life is short and the world is very vast. He made all his friends. But how? Gurbani tells us:-

ਇਕੁ ਸਜਣੁ ਸਭਿ ਸਜਣਾ ਇਕੁ ਵੈਰੀ ਸਭਿ ਵਾਦਿ ॥
eik sajan sabh sajanaa eik vairee sabh vaad |
If the One Lord is my Friend,
then all are my friends.
If the One Lord is my enemy,
then all fight with me.
ਗੁਰਿ ਪੂਰੈ ਦੇਖਾਲਿਆ ਵਿਣੁ ਨਾਵੈ ਸਭ ਬਾਦਿ ॥
gur poorai dhaekhaaliala vin naavai sabh baadh |

(page 957)

The Perfect Guru has shown me that,
without the Name,
everything is useless.

When a relation of friendship is established with 'One', then think that the whole diversity depends upon that 'One' and the whole diversity becomes friend and the life becomes a blessing. It is said that living in friendship is like living in heaven. To live among enemies is living in a hell. They are living in hell who say that even straws of street are enemies. But they are in heaven who have made even devil their friend and have made even wicked their friend. All are friends:-

sabh ko meet hum aapan keenaa
hum sabhanaa kae saajan |
I am a friend to all; I am everyone's friend.

But proudly does not possess this technique. He will hurt, not in a gross manner if he is religious but in a subtle manner. There is a nice story. One ascetic by making his hut in a forest, is engrossed in meditation. His fame has spread far and wide that he is a great and restrained ascetic. All the meditation is being performed to wipe out pride. When pride is wiped out, God is manifested. So long as pride exists, birth and death continues. With the manifestation of God, birth and death ceases to exist. Therefore the sadhu is engrossed in spiritual quest.

One day the king came to have glimpse of the saint and was very much pleased on seeing him. He offered a very costly dress studded with pearls. The saint said that he has since stopped wearing such costly clothes. Now he covers his body with blanket only. But the king said that how he can have his glimpse bare-handed. This is an offering only. All right, if you do not want to wear, just keep it and give to some body. The king kept this offering there and went away. One day one childhood fast friend, who was also mendicant, came to see him. He travelled for about ten miles to reach the cottage of that saint. He welcomed him and seated him. After customary conversation he was given the food received as alms. The night passed nicely in the discussion about God. In the morning this sadhu has to go to three houses in a nearby village where from he was invited to set his feet in their houses. He tells

his friend that sitting alone here, he will be bored. You accompany me. We have to go to three houses. Then we will come back. This ascetic gave his friend that pearl-studded long coat given by the king and said that we were going to the town and he may wear it. That ascetic friend was carefree and beyond happiness and sorrow. Therefore he wore that long coat. As they entered the town, all eyes were at the friend sadhu and his pearl-studded long coat. That recluse was pained. Uptil yesterday when he used to come to this town, all eyes used to be on him. Today they had turned away their eyes and are on my friend. He had given the long coat, but then he thought that his friend looks greater than him. All were looking at him. They reached the home where they were to go. They were welcomed and seated them with respect. The household member casually asked the bairagi sadhu who was his companion. They were seeing him with wide eyes. He was wearing a nice long coat, there is calmness on the face, he was modest, his eyes were full of amazement and house people were impressed. When they enquired about him, the bairagi sadhu replied in distress that he was his friend and came yesterday, he was his childhood friend, he was sadhu, he meditates also. He was learned worshipper and ascetic. But he was wearing my long coat. Now this was not the way of introducing. But ego came out and made him to say: 'Coat is mine.'

Well, when they came out of house, the friend sadhu said, friend, that was not the proper way of introduction. So he felt sorry and asked for pardon since those words suddenly came out of his mouth. Then they went into the second house. The people of this house were also looking at the friend-sadhu. They asked the ascetic who was the companion-sadhu and from where has he come. He replied that he was his friend since childhood, he was learned and worshipper. Regarding the long coat he was wearing, it was not mine, not at all. So in this way he said every thing which meant coat is mine. Then they came out of the house and began to beg pardon. I should not have said that way. You bear it and I will not again say so. They went in the third house. They were welcomed and made to sit. But the house people were impressed by the long coat. Men, women and children all were impressed and asked who was his companion and which saint was he. He so

introduced-he was his childhood friend, worshipper, ascetic and a learned person. Regarding his clothes and the long coat he was wearing, I would not say anything, nothing at all. So in that way said every thing. When they reached the hut from the third house, the guest sadhu took off the long coat and placed before him and said, "You have made me naked three times. On the fourth time I myself take off. You have exposed me thrice." A proud person can not tolerate greatness of even his guru. He will even hide his friend. He will demote his talented parents. Proud person will try to hide his education teacher as well as spiritual teacher and demote them. Gurbani nicely says:-

ਜਿਨਾ ਗੁਰੁ ਗੋਪਿਆ ਆਪਣਾ ਤੇ ਨਰ ਬੁਰਿਆਰੀ ॥
 jinaa gur gopiaa aapanaa tae nar buriaaree | (page 651)
*Those who conceal and deny their Guru,
 are the most evil people.*

They hide their Guru because where will be their 'my, I and my greatness'? They will hide talented friend, son and parents. The aim of life is to put themselves forth. They also try to demote even God.

Harnakash had tried to put back God. Namrud had declared who is God. I myself am God. So the pride does not accept any one elder to him. Pride lives depending upon 'I'. He forgets completely 'You'. One urdu poet has written a very nice poem about speaking of the he-goat who utters "Main, Main" ('I', 'I'). The poet has said a nice notion:-

ਫਕਰ ਬਕਰੇ ਨੇ ਕੀਆ ਬਸ ਮੇਰੇ ਸਿਵਾ ਕੋਈ ਨਹੀਂ।
 ਮੈਂ ਹੀ ਮੈਂ ਹੂੰ ਬਸ ਜਹਾਨ ਮੇਂ ਦੁਸਰਾ ਕੋਈ ਨਹੀਂ।
 ਜਬ ਨ ਮੈਂ ਮੈਂ ਤਰਕ ਕੀ ਬੇ ਮਾਇਆ ਬੇ ਅਸਬਾਬ ਨੇ।
 ਫੇਰ ਦੀ ਤਬ ਜਲ ਕੇ ਗਰਦਨ ਪਰ ਛੁਰੀ ਕਸਾਬ ਨੇ।
Fakhar Bakrai Ne Kiya Bas Mere Siva Koe Nahi.
Main He Main Hun Bas Jahan Main Dusra Koe Nahi.
Jab Na Main Main Tarak Kee Be Maya Be Asbab Ne.
Fair De Tab Jal Ke Gardan Par Chhiuree Kurah Ne.

It came under the knife of butcher who cut it, cut the head.

ਗੋਸ਼ਤ, ਹੱਡੀ ਔਰ ਚਮੜਾ ਜੋ ਥਾ ਜਿਸਮੇ ਯਾਰ ਮੇਂ।
ਕੁਛ ਲੁਟਾ, ਕੁਛ ਪਿਸ ਗਇਆ, ਕੁਛ ਬਿਕ ਗਿਆ ਬਾਜ਼ਾਰ ਮੇਂ।
ਰਹਿ ਗਈਂ ਤਾਂਤੋਂ ਫਕਤ ਮੈਂ ਮੈਂ ਮਨਾਨੇ ਕੇ ਲੀਏ।
ਲੇ ਗਇਆ ਨੱਦਾਫ਼ ਉਸੇ ਧੁਨਕੀ ਬਨਾਨੇ ਕਾ ਲੀਏ।

*Goshat, Haddi Aur Chamrha Jo Tha Jisme Yar Main.
Kuchh Luta, Kuchh Pis Gaya, Kuchh Bik Gaya Bazar Main.
Reh Gayeen Taintain Fakat Main Main Mananai Ke Liyae.
Lai Gaya Naddaf Use Dhunkhee Bananai Ke Liyae.*

Only intestines remained. There were thrown. All parts were utilized, skin and meat were used. Bones grounded and were used. Only intestines remained unexpended. Carder took these away. The strand, which is tied to the carding bow for carding cotton, is made of intestines of the he-goat:-

Lai Gaya Naddaf Use Dhunkhee Bananai Ke Liyae.

Only these intestines had remained.

ਰਹਿ ਗਈਂ ਤਾਂਤੋਂ ਫਕਤ ਮੈਂ ਮੈਂ ਮਨਾਨੇ ਕੇ ਲੀਏ।
ਲੇ ਗਇਆ ਨੱਦਾਫ਼ ਉਸੇ ਧੁਨਕੀ ਬਨਾਨੇ ਕਾ ਲੀਏ।
ਜ਼ਰਬ ਕੀ ਸੋਟੋਂ ਨੇ ਜਿਸ ਦਮ ਤਾਂਤ ਘਬਰਾਨੇ ਲਗੀ।

*Reh Gayeen Taintain Fakat Main Main Mananai Ke Liyae.
Lai Gaya Naddaf Use Dhunkhee Bananai Ke Liyae.
Jarab Kee Soton Nai Jis Dam Tant Ghabranai Lagee.*

When the carder hits the strand with his stick, the cotton is carded:-

ਜ਼ਰਬ ਕੀ ਸੋਟੋਂ ਨੇ ਜਿਸ ਦਮ ਤਾਂਤ ਘਬਰਾਨੇ ਲਗੀ।
ਮੈਂ ਮੈਂ ਕੇ ਬਦਲੇ ਤੂੰ ਤੂੰ ਕੀ ਬਸ ਸਦਾ ਆਨੇ ਲਗੀ।
*Jarab Kee Soton Nai Jis Dam Tant Ghabranai Lagee.
Main Main Ke Badlai 'Tun Tun' Kee Bas Sada Aanai Lagee.*

As the stick strikes the intestine, the sound of 'Tun He, Tun He, Tun He, starts coming out. If some one sacrifices so much: May meditate, may rub the dust of the feet of the saints engrossed

in meditation and may repeat the name of God (Vaheguru, Vaheguru) with every breath, only then 'Main' ('I') is converted into 'Tun' (You). The life becomes a blessing. The life is elevated.

Proudy will praise himself and censure others. Proudy will do censure, if the other person is great. He will definitely become censorious. He becomes happy only on listening to his own praise. If others and his friends are praised, then he begins to censure them. Censure means to shorten the talk. If any one is ahead of him in any thing-virtues, arts, knowledge, restraint or in meditation of God, the proudy censures him. Let us talk about wordly affairs. If any one is ahead in power or wealth or beauty, in any side, proudy can not appreciate him. Proudy can not talk of truth, he will censure and he is a powerful censorious. He tries to belittle. The meditation of Bhagat Nam Dev ji was so much that God manifested before him. But the proudy Pandit beat him and threw him out of the temple and made to sit at the back of the temple. Initially the Idol was in front of him, but now it was at the back: Gurbani Says:-

ਅਹੰਕਾਰੀਆ ਨਿੰਦਕਾ ਪਿਠਿ ਦੇਇ ਨਾਮਦੇਉ ਮੁਖਿ ਲਾਇਆ ॥

ahankarian nindkan pith daee
naamadaeo mukh laaeiaa |

(page 451)

He turned his back on the egotists and slanderers,
and showed His Face to Naam Dayv.

Proudy is a defamer and God turns away from him. He, who is praising virtues, is praising God. If virtues have manifested in any one, but all the virtues are of God. Praise of virtues is the commendation of God. But proudy condemns virtues. Therefore God turns His back on him and therefore all turn their backs on him. Proudy is entrapped in suffering. Sri Guru Arjan Dev Ji says:-

Aawant jawant thakant jia dukh sukh bahu bhognaih.

*You cause the living beings to come and go
until they are exhausted.*

‘O’ Pride ! Due to you animated beings take birth, die, come and go; undergo pain and suffering and become tired. O’ Pride, you have battered many:-

Bharam bhaiyan udian ramnang maha bikat asadh rognaih.
*You lead them to wonder lost
in the terrible wilderness of doubt,
you lead them to contract the most horrible,
incurable diseases.*

This is a great incurable disease. The condition of the proudy is like that person who is wandering in the deserted place or dreadful forest. His fast friends desert him and proudy remains lonely, as if he is in a forest. No doctor has got medicine to cure this incurable disease. Guru ji in the last line says like this:-

Baidang parbrahm parmashwar
aaradh nanak har har harey. ||49||
*The only Physician is the Supreme Lord,
the Transcendent Lord God.
Nanak worships and adores the Lord, Har, Har, Haray. ||49||.*

‘O’ doctor God ! which medicine have you got? The Name of God is the only medicine with Him. This medicine is not to be brought or found outside. It is kept inside because the disease of ego is inside:-

ਹਉਮੈ ਦੀਰਘ ਰੋਗੁ ਹੈ ਦਾਰੂ ਭੀ ਇਸੁ ਮਾਹਿ ॥
houmai dheeragh rog hai
dhaaroo bhee eis maahi |

(page 466)

*Ego is a chronic disease,
but it contains its own cure as well.*

This does not mean that there is no medicine. ego and its medicine is lying inside. As the ‘Main Main’ (‘I’, ‘I’) is coming out from inside the body, it is the disease. If ‘Tun Tun’ comes out, it is the medicine. Since both are inside, it is upto the man to increase the disease or to decrease or wipe it by the use of medicine.

‘Main Main’ (mine, mine) should come out- my wealth, lineage, beauty, respect, caste should come out. Tun Hain, Tun Hain (You are, You are, You are) Mine is nothing:-

ਮੈ ਨਾਹੀ ਪ੍ਰਭ ਸਭੁ ਕਿਛੁ ਤੇਰਾ ॥
mai nahee prabh sabh kish taeraa |

I am nothing, God; everything is Yours.
 ਈਐ ਨਿਰਗੁਨ ਊਐ ਸਰਗੁਨ ਕੇਲ ਕਰਤ ਬਿਚਿ ਸੁਆਮੀ ਮੇਰਾ ॥੧॥ ਰਹਾਉ ॥
 eeghai niragun ooghai saragun
 kael karat vich suaamee maeraa |1| rehaao |

(page 827)

*In this world, You are the absolute, formless Lord;
 in the world hereafter, You are the related Lord of form.
 You play it both ways, O my Lord and Master. ||1||Pause||*

Both ‘Tera Tera’ and ‘Mera Mera’ will come out from inside. Therefore both disease and medicine are inside. The congregation is for this only. This Wak (Line) of Guru Aarjan Dev ji is motivating us that the disease is inside, and the doctor is sitting inside. Take that medicine and say-Every thing is You only. Vaheguru, Vaheguru, Vaheguru, only You are. As much you will say, so much will the ‘Main’ (‘I’) be wiped out. As the pride will go on ceasing to exist completely, so will God manifest completely and the person will become the form of God:-

ਗੁਰ ਕਿਰਪਾ ਜਿਹ ਨਰ ਕਉ ਕੀਨੀ ਤਿਹ ਇਹ ਜੁਗਤਿ ਪਛਾਨੀ ॥
 Gur kirapaa jih nar ko keeneeh tih eih jugat pashaaneeh |
 That man, blessed by Guru's Grace, understands this way.
 ਨਾਨਕ ਲੀਨ ਭਇਓ ਗੋਬਿੰਦ ਸਿਉ ਜਿਉ ਪਾਨੀ ਸੰਗਿ ਪਾਨੀ ॥੩॥੧੧॥
 Nanak leen bhaeiou gobind sio jio paanee sang paanee |3|11|
 O Nanak, he merges with the Lord of the Universe,
 like water with water. ||3||11||

In this way you will have the appearance of God.

O

Four Eras

The untouched subject of which I am going to touch today, is 'Four Eras'. In a way the saints of India have been dividing humanity into nearly four parts at all times. They have also told four ways of life. Such as:-

1.Khatri, 2.Brahmin, 3.Shudar, 4. Vaish.

These are four divisions of Hindu society, four ways of life. Then four periods of life.

- 1.Student who observes celibacy.
- 2.House holders.
- 3.Anchorite
- 4.Sannyasi (Mendicant)

It is surprising that Sanatan Dharam (Old Religion) has also four original religious books (Granth) which are called Vedas:-

- 1.Rig Ved
- 2.Yajur Ved
3. Siam Ved
4. Atharav Ved.

Respected Guru Nank Dev ji has strung together this subject in his views and has presented the elucidation of the four Vedas to the world in a nice way. The four eras will have to be estimated and measured from many angles. First four eras in time, secondly four eras in space, third four states of the mind-four classes of the mental state to which we can also call four eras.

First, In time: It has been accepted that after one or one and half lakh years eras change and in the puranic books (Granth) the age of the eras has also been shown that after that much time era

changes. The change of an era is based on time. Also superman (Avtar) of every era has been acknowledged.

Second era is place. Third era is mental state. The writer is going to elaborate all these three aspects before the readers.

First let us ponder over the history of the four eras. Five thousand years ago there was Sri Ram ji. About three and half thousand years ago was Sri Krishna ji present. About five hundred and twenty five years ago came respected Sri Guru Nanak Dev ji. But all these three avatars have come within the period of five thousand years. Every era having a period of lakhs or millions of years is nothing else than a cock and bull story. Because Sri Ram ji is accepted the avatar (Superman) of the Treta Era and Sri Krishna came after fifteen hundred years and is accepted the avatar of Duapar Yug. Guru Nanak Dev ji manifested after three thousand years and is accepted the avatar (Superman) of Kaliyug. All this period adds upto five thousand years. It is estimated that if the age of one Yug is measured in time, then it can not exceed two and half thousand years.

Then how the era changes and how may we agree that an era has changed? Thousands and lakhs of years ago, the sun existed and today also it is the same sun. Similarly the moon, the earth, planets, stars and ocean are the same. The rivers with some changes in their position, are the same. There is a mention of the Ganges in the very ancient history and is flowing even today. Similar is the case with the river Yamuna and Narbada. These are flowing even now. Therefore earth, rivers, oceans, sun, moon and stars are the same. Therefore it becomes clear as respected Guru Nanak Dev ji has said in Gurbani:-

ਸੋਈ ਚੰਦੁ ਚੜਹਿ ਸੇ ਤਾਰੇ
ਸੋਈ ਦਿਨੀਅਰੁ ਤਪਤ ਰਹੈ ॥
soee chand charrehi sae tarae
soee dineear tapat rehai |
*The same moon rises, and the same stars;
the same sun shines in the sky.*
ਸਾ ਧਰਤੀ ਸੋ ਪਉਣੁ ਝੁਲਾਰੇ
ਜੁਗ ਜੀਅ ਖੇਲੇ ਥਾਵ ਕੈਸੇ ॥੧॥
saa dharathee so poun jhulaarae
jug jeeaa khaelae thaav kaisae |1|

*The earth is the same,
and the same wind blows.
The age in which we dwell affects living beings,
but not these places. ||1||*

The change of eras depends upon the changes in the human beings and not on the change in the sun. The sun, the moon-every thing is the same. Since every thing is the same, then it should be a single era only. But the changes in eras depend upon human being change. The life-style changes after approximately two and a half thousand years due to change of views of the human beings. Man wants change in every thing. Family models have been changing. Politics has been undergoing changes. Means of spiritual quest and rituals have been changing. All these changes are due to change in views. The changes in views is called 'the change of era'. The era changes when views, life-style and food change. Respected Sri Guru Ram Dass ji in the Gurbani describes eras in the following way:-

1. Sat Yug/ Golden Age

ਸਤਜੁਗਿ ਸਭੁ ਸੰਤੋਖ ਸਰੀਰਾ ਪਗ ਚਾਰੇ ਧਰਮੁ ਧਿਆਨੁ ਜੀਉ ॥
satjug sabh santokh sareeraa
pag chaarae dharam d尼亚an jeeo |
*In the Golden Age of Sat Yuga,
everyone embodied contentment and meditation;
religion stood upon four feet.*
ਮਨਿ ਤਨਿ ਹਰਿ ਗਾਵਹਿ ਪਰਮ ਸੁਖੁ ਪਾਵਹਿ
ਹਰਿ ਹਿਰਦੈ ਹਰਿ ਗੁਣ ਗਿਆਨੁ ਜੀਉ ॥
man tan har gaveh param sukh paveh
har hiradai har gun gian jio |
*With mind and body, they sang of the Lord,
and attained supreme peace.
In their hearts was the spiritual wisdom
of the Lord's Glorious Virtues.*
ਗੁਣ ਗਿਆਨੁ ਪਦਾਰਥੁ ਹਰਿ ਹਰਿ ਕਿਰਤਾਰਥੁ ਸੋਭਾ ਗੁਰਮੁਖਿ ਹੋਈ ॥
gun gian padarath har har kiratarath
sobhaa gurmukh hoee |
*Their wealth was
the spiritual wisdom of the Lord's Glorious Virtues;
the Lord was their success,
and to live as Gurmukh was their glory.*

ਅੰਤਰਿ ਬਾਹਰਿ ਹਰਿ ਪ੍ਰਭੁ ਏਕੋ ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਈ ॥
 antar bahar har prabh eaeko duja avar na koe |
Inwardly and outwardly,
they saw only the One Lord God;
for them there was no other second.
 ਹਰਿ ਹਰਿ ਲਿਵ ਲਾਈ ਹਰਿ ਨਾਮੁ ਸਖਾਈ
 ਹਰਿ ਦਰਗਹ ਪਾਵੈ ਮਾਨੁ ਜੀਉ ॥
 har har liv laee har nam sakhaaee
 har darageh pavai maan jeeo |
They centered their consciousness
lovingly on the Lord, Har, Har.
The Lord's Name was their companion,
and in the Court of the Lord, they obtained honor.

ਸਤਜੁਗਿ ਸਭੁ ਸੰਤੋਖ ਸਰੀਰਾ
 ਪਗ ਚਾਰੇ ਧਰਮੁ ਧਿਆਨੁ ਜੀਉ ॥੧॥
 satjug sabh santhokh sareeraa
 pag chaarae dharam dhiaan jeeo |1|

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In the Golden Age of Sat Yuga,
everyone embodied contentment and meditation;
religion stood upon four feet. ||1||

Dharam (justice or Right Dealing) is sitting on the throne.
 Throne has got four feet. Dharam was going on the four feet.
 Respected Guru Ram Dass ji says that in the Golden Age, Dharam
 had all the four feet:-

satjug sabh santokh sareeraa.

In the Golden Age of Sat Yuga,
everyone embodied contentment and meditation;

Man was having contentment, high character, benevolent inclination, mentally and physically contented and peaceful life without any trouble. His thoughts were engrossed in God. Guru Ram Dass ji elucidates the Golden Age in this manner. Physical progress had taken place so much. Consequently physical interest was not so conspicuous. People were inward looking. They were satisfied on the fulfillment of physical needs. The people were living in that age which had its own way of life. It was a natural life. They were living a natural life.

2. Silver Age (Treta Yug)

By and by the life style changed. The life-style changes as the views change. Respected Guru Ram Dass ji describes this change. Guru Arjan Dev ji has also mentioned the changes of the eras. The changes of eras have also been described by Bhai Gurdas ji in a very learned style. And the changes of eras have also been described by respected Guru Nank Dev ji. Respected Guru Ram Dass ji present the portrait of Silver age in this ways:-

ਤੇਤਾ ਜੁਗੁ ਆਇਆ ਅੰਤਰਿ ਜੋਰੁ ਪਾਇਆ
ਜਤੁ ਸੰਜਮ ਕਰਮ ਕਮਾਇ ਜੀਉ ॥
Taeta jug aaeiaa antar jor paaeiaa
jat sanjam karam kamaae jeeo |
*Then came the Silver Age of Trayta Yuga;
men's minds were ruled by power,
and they practiced celibacy and self-discipline.*

Pride came into existence in the Silver Age. And to fulfil pride every person began to make efforts. I should become powerful and forceful. The religious world unnecessarily became dependant upon celibacy, purity, restraint and rituals:-

ਪਗੁ ਚਉਥਾ ਖਿਸਿਆ ਤ੍ਰੈ ਪਗ ਟਿਕਿਆ
ਮਨਿ ਹਿਰਦੈ ਕ੍ਰੋਧੁ ਜਲਾਇ ਜੀਉ ॥
pag chouthaa khisiaa trai pag tikiaa
man hiradhai krodh jalaae jeeo |(page 445)
*The fourth foot of religion dropped off,
and three remained.
Their hearts and minds were inflamed with anger.*

Supermacy is required, power is needed. But there are hindrances. When the majority of people want power and force, then they have to push many other people behind in order to come forward. Violent incidents will also take place with many people. These people will become furious as they have been pushed back. Therefore the fire of anger began to burn in the Silver Age:-

ਮਨਿ ਹਿਰਦੈ ਕ੍ਰੋਧੁ ਮਹਾ ਬਿਸਲੋਧੁ ਨਿਰਪ ਧਾਵਹਿ ਲਤਿ ਦੁਖੁ ਪਾਇਆ ॥
man hiradhai krodh mehaa bisalodh

nirap dhaavehi larr dukh paaeiaa |
Their hearts and minds were filled
with the horribly poisonous essence of anger.
The kings fought their wars and obtained only pain.

ਅੰਤਰਿ ਮਮਤਾ ਰੋਗੁ ਲਗਾਨਾ ਹਉਮੈ ਅਹੰਕਾਰੁ ਵਧਾਇਆ ॥
 antar mamata rog lagaanaa
 houmai ahankaar vadhaaeiaa |

(page 445)

Their minds were afflicted with the illness of egotism,
and their self-conceit and arrogance increased.

Kings, Land lords and Feoffees began to fight among themselves. Affection and attachement increased. Also pride and anger increased. Satguru ji further says:-

ਹਰਿ ਹਰਿ ਕ੍ਰਿਪਾ ਧਾਰੀ ਮੇਰੈ ਠਾਕੁਰਿ
 ਬਿਖੁ ਗੁਰਮਤਿ ਹਰਿ ਨਾਮਿ ਲਹਿ ਜਾਇ ਜੀਉ ॥
 har har kirapaa dhaaree maerai thaakur
 bikh guramat har naam lehi jaae jeeo |
If my Lord, Har, Har, shows His Mercy,
my Lord and Master eradicates the poison
by the Guru's Teachings and the Lord's Name.

ਤੇਤਾ ਜੁਗੁ ਆਇਆ ਅੰਤਰਿ ਜੋਰੁ ਪਾਇਆ
 ਜਤੁ ਸੰਜਮ ਕਰਮ ਕਮਾਇ ਜੀਉ ॥੨॥
 taeta jug aaeiaa antar jor paaeiaa
 jat sanjam karam kamaae jeeo |2|
Then came the Silver Age of Trayta Yuga;
men's minds were ruled by power,
and they practiced celibacy and self-discipline. ||2||

In the silver age (Third era) every person wants to become powerful. The poison of pride increased. To remove the poison, God's Name was required. But people bypassed this and engaged in celibacy and restraint in order to increase their power to push back others. They wanted themselves to become powerful. The people were living with such an inclination in the Third Era (Silver Age).

If we start counting from the era in which we are living, called Kali Yug, then Duapar-second pur; Treta-third pur; and Sat Yug-fourth pur. If we accept Sat Yug as the first, then Kali Yug

becomes fourth. But as per the story in vogue, the sequence of counting is: Sat Yug, Treta, Duapar and Kal Yug. But if we do word meaning-Treta means third Yug; duaper means second Yug and Kal Yug means first Yug, in which we are living; Duapar is second which has gone before Kal Yug; third i.e. Treta means which was before Duapar. Fourth was Sat Yug which passed before Treta.

3. Duapar Yug (Brazen Age)

Respected Guru ram Dass ji present the form of Duapar Yug in this manner:-

ਜਗੁ ਦੁਆਪੁਰੁ ਆਇਆ ਭਰਮਿ ਭਰਮਾਇਆ
ਹਰਿ ਗੋਪੀ ਕਾਨੁ ਉਪਾਇ ਜੀਉ ॥
jug duapur aaeiaa bharam bharamaaeiaa
har gopee kan oupaae jeeo |
*The Brass Age of Dwaapar Yuga came,
and people wandered in doubt.
The Lord created the Gopis and Krishna.*

ਤਪੁ ਤਾਪਨ ਤਾਪਹਿ ਜਗ ਪੁੰਨ ਆਰੰਭਹਿ
ਅਤਿ ਕਿਰਿਆ ਕਰਮ ਕਮਾਇ ਜੀਉ ॥
tap tapan tapehi jag punn aaranbheh
att kiriaa karam kamaae jeeo |
*The penitents practiced penance,
they offered sacred feasts and charity,
and performed many rituals and religious rites.*

ਕਿਰਿਆ ਕਰਮ ਕਮਾਇਆ ਪਗ ਦੁਇ ਖਿਸਕਾਇਆ
ਦੁਇ ਪਗ ਟਿਕੈ ਟਿਕਾਇ ਜੀਉ ॥
kiriaa karam kamaaeiaa pag doue khisakaaeiaa
doue pag ttikai ttikaae jeeo |
*They performed many rituals and religious rites;
two legs of religion dropped away,
and only two legs remained.*

ਮਹਾ ਜੁਧ ਜੋਧ ਬਹੁ ਕੀਨੋ
ਵਿਚਿ ਹਉਮੈ ਪਚੈ ਪਚਾਇ ਜੀਉ ॥
Mahaa judh jodh bahu keenaee
vich houmai pachai pachaae jeeo |
*So many heroes waged great wars;
in their egos they were ruined,
and they ruined others as well.*

ਦੀਨ ਦਇਆਲਿ ਗੁਰੁ ਸਾਧੁ ਮਿਲਾਇਆ
 ਮਿਲਿ ਸਤਿਗੁਰ ਮਲੁ ਲਹਿ ਜਾਇ ਜੀਉ ॥
 Deen daeiaal gur saadh milaaeiaa
 mil satigur mal leh jaae jeeo |
*The Lord, Compassionate to the poor,
 led them to meet the Holy Guru.
 Meeting the True Guru, their filth is washed away.*

ਜੁਗੁ ਦੁਆਪੁਰੁ ਆਇਆ ਭਰਮਿ ਭਰਮਾਇਆ
 ਹਰਿ ਗੋਪੀ ਕਾਨੁ ਉਪਾਇ ਜੀਉ ॥੩॥
 jug duaapur aaeiaa bharam bharamaaeiaa
 har gopee kaanaa oupaae jeeo |3|
*The Brass Age of Dwaapar Yuga came,
 and the people wandered in doubt.
 The Lord created the Gopis and Krishna. ||3||*

While describing the form of Duapar Yug, Respected Guru Ram Dass ji says that man was in misapprehensions. He got involved in the expansions of circular dances of various types of Krishna and His maids. Penance and rituals started. And the pride of man went on increasing. In the course of time pride reached the extreme limit and many wars were fought:-

Mahaa judh jodh bahu keenaee.
So many heroes waged great wars;

Really the whole of India was destroyed in the 'Mahabharat' war. The top most wise men, philosophers, scientists and religious persons were killed. In this war the backbone of India was broken and it could not progress for a very long time.

Respected Guru Ram Dass ji does the elucidation of Duapar Yug like this. Wars and only wars were fought in this era. Every where there were disputes and fighting. If these were not at any place, then there were empty rituals, religious sacrifices and fire-worship (Havan). In this way there remained only two feet of Dharam. Only charity, Yajna (Yug) and rituals remained. Dharam rested on two feet of Yajna and charity. The other two feet of contentment and purity were gone. Then with the passing of more time, Kal Yug (Dark Age) came. The explanation of the four eras

(Yugs) is first being done according to time, then in place and thereafter in the mental state. The writer is presenting all this as elucidated by Gurbani:-

4. Kal Yug (Dark Age)

ਕਲਿਜੁਗੁ ਹਰਿ ਕੀਆ ਪਗ ਤ੍ਰੈ ਖਿਸਕੀਆ
ਪਗੁ ਚਉਥਾ ਟਿਕੈ ਟਿਕਾਇ ਜੀਉ ॥
kalijug har keeaa pag trai khisakeeaa
pag chouthaa ttikai ttikaae jeeo |
*The Lord ushered in the Dark Age,
the Iron Age of Kali Yuga; three legs of religion were lost,
and only the fourth leg remained intact.*

ਗੁਰ ਸਬਦੁ ਕਮਾਇਆ ਅਉਖਧੁ ਹਰਿ ਪਾਇਆ
ਹਰਿ ਕੀਰਤਿ ਹਰਿ ਸਾਂਤਿ ਪਾਇ ਜੀਉ ॥
gur sabad kamaaeiaa aoukhadh har paaeiaa
har keerat har shant paae jeeo |
*Acting in accordance with the Word of the Guru's Shabad,
the medicine of the Lord's Name is obtained.
Singing the Kirtan of the Lord's Praises,
divine peace is obtained.*

ਹਰਿ ਕੀਰਤਿ ਰੁਤਿ ਆਈ ਹਰਿ ਨਾਮੁ ਵਡਾਈ
ਹਰਿ ਹਰਿ ਨਾਮੁ ਖੇਤੁ ਜਮਾਇਆ ॥
har keerat rut aae har naam vaddaaee
har har naam khaet jamaaeiaa |
*The season of singing the Lord's Praise has arrived;
the Lord's Name is glorified,
and the Name of the Lord, Har,
Har, grows in the field of the body.*

ਕਲਿਜੁਗਿ ਬੀਜੁ ਬੀਜੇ ਬਿਨੁ ਨਾਵੈ ਸਭੁ ਲਾਹਾ ਮੂਲੁ ਗਵਾਇਆ ॥
kalijug beej beejae bin naavai
sabh laahaa mool gavaaeiaa |
*In the Dark Age of Kali Yuga,
if one plants any other seed than the Name,
all profit and capital is lost.*

ਜਨ ਨਾਨਕਿ ਗੁਰੁ ਪੂਰਾ ਪਾਇਆ ਮਨਿ ਹਿਰਦੈ ਨਾਮੁ ਲਖਾਇ ਜੀਉ ॥
jan naanak gur pooraa paaeiaa
man hiradhai naam lakhaae jeeo |
Servant Nanak has found the Perfect Guru,

who has revealed to him the Naam within his heart and mind.

ਕਲਜੁਗੁ ਹਰਿ ਕੀਆ ਪਗ ਤ੍ਰੈ ਖਿਸਕੀਆ
ਪਗੁ ਚਉਥਾ ਟਿਕੈ ਟਿਕਾਇ ਜੀਉ ॥੪॥੪॥੧੧॥
kalajug har keeaa pag thrai khisakeeaa
pag chouthaa ttikai ttikaae jeeo |4|4|11|

*The Lord ushered in the Dark Age,
the Iron Age of Kali Yuga; three legs of religion were lost,
and only the fourth leg remained intact. ||4||4||11||*

Now there remains one foot only to sing the praise of God.
So Kal Yug rests on one foot only. All the other three have gone.
Respected Guru Ram Dass ji explains Kalyug, Satyug, Treata and
Duapar in the form of time in this manner:-

kalijug beej beejae bin naavai
sabh laahaa mool gavaaeiaa |

If a person sows a seed of celibacy, purity, rituals and various
forms of penance, but does not repeat God's Name, he loses both
principle and profit because the basic thing is repetition of God's
Name. Without taking God's Name other actions are of no use.
Respected Guru Ram Dass ji has explained in the form of time the
portrait of eras like this. Guru Nanak dev ji describe this in his
own way. But Bhagat Ravi Dass ji says upto this:-

ਸਤਜੁਗਿ ਸਤੁ ਤੇਤਾ ਜਗੀ ਦੁਆਪਰਿ ਪੂਜਾਚਾਰ ॥
satjug sat taeta jagee duapar poojachaar |
*In the Golden Age of Sat Yuga, was Truth;
in the Silver Age of Trayta Yuga, charitable feasts;
in the Brass Age of Dwaapar Yuga, there was worship.*

ਤੀਨੋ ਜੁਗ ਤੀਨੋ ਦਿਤੇ ਕਲਿ ਕੇਵਲ ਨਾਮ ਅਧਾਰ ॥੧॥
teena jug teena dirrae kal kaeval naam adhaar |1|(page 346)
In those three ages, people held to these three ways.

*But in the Iron Age of Kali Yuga,
the Name of the Lord is your only Support. ||1||*

All the three eras may be great at their places. But the present
Kalyug solely depends upon God's Name:-

kal kaeval naam adhaar |1|
Respected Guru Arjan Dev ji says in the this manner:-

ਸਤਜੁਗ ਤ੍ਰੇਤਾ ਦੁਆਪਰੁ ਭਣੀਐ ਕਲਿਜੁਗੁ ਉਤਮੋ ਜੁਗਾ ਮਾਹਿ ॥
 satjug traeta duapar bhaneeai kalijug ootamo jugaa maahe |
 (page 406)

*The Golden Age of Sat Yuga,
 the Silver Age of Trayta Yuga,
 and the Brass Age of Dwaapar Yuga are good;
 but the best is the Dark Age, the Iron Age, of Kali Yuga.*

This is the best and great Yug (era) from all other Yugs. In what way it is great Yug? Because it is prevalent in the world that Kalyug is worthless and of the lowest grade. But respected Guru Nanak Dev ji says:-

satjug traeta duapar bhaneeai kalijug ootamo jugaa maahe |

It is excellent from all other eras. Respected Guru Nanak Dev ji gives all this explanation about four Yugs in his own way like this:-

ਸਤਜੁਗਿ ਸਤੁ ਸੰਤੋਖੁ ਸਰੀਰਾ ॥
 satjug sat santokh sareeraa |
*In the Golden Age of Truth,
 Truth and contentment filled the bodies.*
 ਸਤਿ ਸਤਿ ਵਰਤੈ ਗਹਿਰ ਗੰਭੀਰਾ ॥
 sat sat varatai gehir ganbheeraa |
*Truth was pervasive, Truth, deep,
 profound and unfathomable.*
 ਸਚਾ ਸਾਹਿਬੁ ਸਚੁ ਪਰਖੈ ਸਾਚੈ ਹੁਕਮਿ ਚਲਾਈ ਹੇ ॥੩॥
 sachaa saahib sach parakhai
 saachai hukam chalaace hae |3|
*The True Lord appraises the mortals
 on the Touchstone of Truth,
 and issues His True Command. ||3||*
 ਸਤ ਸੰਤੋਖੀ ਸਤਿਗੁਰੁ ਪੂਰਾ ॥
 sat santokhee satigur pooraa |
The Perfect True Guru is true and contented.
 ਗੁਰ ਕਾ ਸਬਦੁ ਮਨੇ ਸੋ ਸੂਰਾ ॥
 gur kaa sabad manae so sooraa |

He alone is a spiritual hero,
who believes in the Word of the Guru's Shabad.

ਸਾਚੀ ਦਰਗਹ ਸਾਚੁ ਨਿਵਾਸਾ
ਮਾਨੈ ਹੁਕਮੁ ਰਜਾਈ ਹੇ ॥੪॥

saachee darageh saach nivaasaa
maanai hukam rajaaee hae |4|

He alone obtains a true seat in the True Court of the Lord,
who surrenders to the Command of the Commander. ||4||

ਸਤਜੁਗਿ ਸਾਚੁ ਕਹੈ ਸਭੁ ਕੋਈ ॥

satajug saach kehai sabh koe |

In the Golden Age of Truth, everyone spoke the Truth.

ਸਚਿ ਵਰਤੈ ਸਾਚਾ ਸੋਈ ॥

sach varatai saachaa soee |(page 1023)

Truth was pervasive - the Lord was Truth.

Man was not knowing about speaking lie. The root cause for this was that man was contented. The needs were limited. Nature fulfilled his needs. Flower, fruits and prey were freely available. Population was limited. There was no necessity for speaking lie:-

ਤ੍ਰੇਤੈ ਧਰਮ ਕਲਾ ਇਕ ਚੂਕੀ ॥

traetai dharam kalaa eik chookee |

In the Silver Age of Traytaa Yoga,
one power of Dharma was lost.

ਤੀਨਿ ਚਰਣ ਇਕ ਦੁਬਿਧਾ ਸੂਕੀ ॥

teen charan eik dubidhaa sookee |(page 1023)

Three feet remained;

through duality, one was cut off.

In Treta Yug doubt prevailed in place of reliance. Consequently one power of Dharam perished. Faith, belief, and sincerity did not remain and there was doubt in the mind whether God is present or not. In fact when the faith and sincerity comes in the mind, then man is nearer to God. His mind has got flavour, stability and happiness. When there is doubt and other feeling that perhaps God is not existing, then he goes farther from God and the remoteness from God produces pain, suffering, tastelessness, and distress. Guru ji says that in the presence of doubts, faith goes away:-

ਦਇਆ ਦੁਆਪੁਰਿ ਅਧੀ ਹੋਈ ॥
daeiaa duaapur adhee hoee |
In the Brass Age of Dwaapur Yuga,
compassion was cut in half.

ਗੁਰਮੁਖਿ ਵਿਰਲਾ ਚੀਨੈ ਕੋਈ ॥
guramukh viralaa cheenai koe | (page 1023)
Only a few, as Gurmukh, remembered the Lord.

Kindness became one-half in Duarpar Yug. Some rare person meditated on God. Harshness increased so much that in an assembly full of men, sister-in-law could be made naked, the five cousins could be sent to the forest, their every thing could be confiscated and they could be ruined. Kindness got converted into harshness. If there is no sympathy for the brother, then what will be the dealings with the outsiders. Respected Guru Nanak Dev ji is placing before us the situation of Duaper Yug according the movement of the times:-

ਕਲੀ ਕਾਲ ਮਹਿ ਇਕ ਕਲ ਰਾਖੀ ॥
kalee kaal meh eik kal raakhee |
In the Iron Age, the Dark Age of Kali Yuga,
only one power remains.

ਬਿਨੁ ਗੁਰ ਪੂਰੇ ਕਿਨੈ ਨ ਭਾਖੀ ॥
bin gur poorae kinai na bhaakhee |

(page 1024)

Without the Perfect Guru, no one has even described it.

In the Kalyug only one power of Dharam remained-the praise of God. But without the intelligence of Guru, no body stated, i.e., no body uttered the praise of God. Now the Dharam has got only one power. To sing the praise of God, and to repeat God's Name is the only power that remains in Kalyug. Guru Nanak Dev ji is measuring the division and movement of time in his own way and is presenting a great scientific truth before us in the world of time and mind:-

ਨਾਨਕ ਮੇਰੁ ਸਰੀਰ ਕਾ ਇਕੁ ਰਬੁ ਇਕੁ ਰਬਵਾਹੁ ॥

nanak maer sareer kaa eik rath eik rathavaahu |
 (page 470)
*O Nanak, the soul of the body has one chariot
 and one charioteer.*

The word 'Mair', 'Mairu' (ਮੈਰੂ)- has been taken from the mountain 'Sumer'. The Mairu bead is the highest bead in a rosary. 'Mairu' body is the human body out of all the living bodies. 'Sumer' is a mountain, not an ordinary hillock. Human body is great like a 'Mairu' bead and Mairu mountain. The resources and life-style has under gone changes from time to time. The eras have changed according to the change in the views of people. The change of eras depend upon human beings and not on external things. Respected Guru Nanak Dev ji says in Ram Kali Raag:-

ਸੋਈ ਚੰਦੁ ਚੜਹਿ ਸੇ ਤਾਰੇ
 ਸੋਈ ਦਿਨੀਅਰੁ ਤਪਤ ਰਹੈ ॥
 soee chand charrehi sae tarae
 soee dineear tapat rehah |
*The same moon rises, and the same stars;
 the same sun shines in the sky.*

ਸਾ ਧਰਤੀ ਸੋ ਪਉਣੁ ਝੁਲਾਰੇ
 ਜੁਗ ਜੀਅ ਖੇਲੇ ਥਾਵ ਕੈਸੇ ॥੧॥
 saa dharati so poun jhulaarae
 jug jeeaa khaelaee thav kaisae|1|

(page 902)

*The earth is the same,
 and the same wind blows.
 The age in which we dwell affects living beings,
 but not these places. ||1||*

Same are the moon, stars, the Ganges, ocean and the earth. Man consisted of five elements thousands of years ago, and even today he is of five elements. The five elements are spreading in the universe even today. Therefore respected Guru Ram Dass ji says:-

ਪੰਚ ਤਤੁ ਕਰਿ ਤੁਧੁ ਸ੍ਰਿਸਟਿ ਸਭ ਸਾਜੀ
 ਕੋਈ ਛੇਵਾ ਕਰਿਉ
 ਜੇ ਕਿਛੁ ਕੀਤਾ ਹੋਵੈ ॥
 panch tat kar tud srisatt sabh saajee

koe shaeavaa kario jae kish keeta hovai |

(page 736)

You created the entire Universe
out of the five elements;
if anyone can create a sixth, let him

soee chand charrehi sae tarae
soee dineear tapat rehah |
saa dharathee so poun jhulaarae
jug jeeaa khaelae thaav kaisae |1|

*The same moon rises, and the same stars;
the same sun shines in the sky.
The earth is the same,
and the same wind blows.
The age in which we dwell affects living beings,
but not these places. ||1||*

When every thing is the same, then why is it called Kalyug?
Before views changed, life style changed:-

ਆਖੁ ਗੁਣਾ ਕਲਿ ਆਈਐ ॥
aakh gunaa kal aaeai |

(page 903)

Chant the Praises of the Lord; Kali Yuga has come.

Guru ji says that he is going to say that Kalyug has arrived.
How to recognise?

ਜੇ ਕੋ ਸਤੁ ਕਰੇ ਸੋ ਛੀਜੈ ਤਪ ਘਰਿ ਤਪੁ ਨ ਹੋਈ ॥
jae ko sat karae so sheejai tap ghar tap na hoe |
*If someone practices Truth, he is frustrated;
prosperity does not come to the home of the sincere.*

ਜੇ ਕੋ ਨਾਉ ਲਏ ਬਦਨਾਵੀ ਕਲਿ ਕੇ ਲਖਣ ਏਈ ॥੩॥
jae ko naao leae badanaavee kal kae lakhana eae |
(page 902)
*If someone chants the Lord's Name, he is scorned.
These are the signs of Kali Yuga. ||3||*

These are the symptoms of Kalyug. What are these? If some

one wants to have high moral character and takes a vow to speak the truth only and to lead a truthful life, he will wear out. The majority of people speaking lie in the world will not allow him to remain truthful:-

Tap ghar tap na hoee |

prosperity does not come to the home of the sincere.

Meditator will not be able to perform penance, he will be deprived:-

jae ko naao leae badanaavee kal kae lakhana eaeae ||3||
If someone chants the Lord's Name, he is scorned.
These are the signs of Kali Yuga. ||3||

If any body repeats God's name, he will be called fool, simpleton and backward. These are the symptoms of Kalyug. Guru ji says:-

ਜਿਸੁ ਸਿਕਦਾਰੀ ਤਿਸਹਿ ਖੁਆਰੀ ਚਾਕਰ ਕੇਹੇ ਡਰਣਾ ॥
jis sikadaree tisehi khuaaree
chaakar kaehae ddaranaa |
Whoever is in charge, is humiliated.
Why should the servant be afraid,

ਜਾ ਸਿਕਦਾਰੈ ਪਵੈ ਜੰਜੀਰੀ ਤਾ ਚਾਕਰ ਹਥਹੁ ਮਰਣਾ ॥੪॥
jaa sikadaarai pavai janjeeree
taa chaakar hathahu maranaa ||4||

(page 902)

when the master is put in chains?
He dies at the hands of his servant. ||4||

Describing further the appearance of Kalyug, Guru ji says that if some one is the leader of any side, he will be humbled. If he takes over, financial or political responsibility, he will be disgraced and humbled. He and all others will have to live under the fear of servants. Kings will live under the fear of subjects. If the leader is put in bondage, he will be killed at the hands of the servant. All this we are witnessing. Servants rob the houses of masters and they live under the fear of the servants. The Rulers fear the public and such a ruler will act according to the wishes of the public. If

the public is depraved, the king will also become corrupt. If the king is corrupt, so will be the public.

Guru Nanak Dev ji has described above the complexion of Kalyug and he further says that the ascetics and worshippers will not be able to perform their worship. He who has taken a vow to attain high character, will not be able to do so:-

jae ko sat karae so sheejai tap ghar tap na hoee |
If someone practices Truth, he is frustrated;
prosperity does not come to the home of the sincere.

jae ko naao leae badanaavee kal kae lakhian eaeae |3|
If someone chants the Lord's Name, he is scorned.
These are the signs of Kali Yuga. ||3||

These are the characteristics of Kalyug. These are the external descriptions of the eras of Satyug, Traita, Duapar and Kalyug. However Guru Nanak Dev ji has given a spiritual description to these eras and Bhai Gurdas ji has further elaborated this description. Without considering that aspect, this description will remain incomplete. Even otherwise this division of eras had been done by the Indian Rishis (learned persons). This is amply true that the deep study of the mental sphere and knowledge of religion that had been done in India, has not been done elsewhere. This country has brought forth great scholars and learned persons, who have produced enormous literature. This country has given birth to so many super-humans, saints, ascetics and bhagats. This country is full of saints, ascetics, super-humans and Gurus. Such human beings were born due to the favourable atmosphere of this country. Even today the greatness of this country is due to these great persons. The outline or appearance of the super-humans of these four eras has been enlisted in the Bani of Bhattas as given below:-

ਸਤਜੁਗਿ ਤੈ ਮਾਣਿਓ ਛਲਿਓ ਬਲਿ ਬਾਵਨ ਭਾਇਓ ॥
satjug tai maaniou chhaliou bal baavan bhaaeiou |
In the Golden Age of Sat Yuga,
You were pleased to deceive Baal the king,
in the form of a dwarf.
ਤ੍ਰੈਤੈ ਤੈ ਮਾਣਿਓ ਰਾਮੁ ਰਾਖੁਵੰਸੁ ਕਹਾਇਓ ॥
traetai tai maaniou raam raghuvans kehaeiou |

*In the Silver Age of Traytaa Yuga,
You were called Raam of the Raghu dynasty.*

ਦੁਆਪੁਰਿ ਕ੍ਰਿਸਨ ਮੁਰਾਰਿ ਕੰਸੁ ਕਿਰਤਾਰਥੁ ਕੀਓ ॥
duaapur krisan muraar kans kiratarath keeou |
*In the Brass Age of Dwaapur Yuga, You were Krishna;
You killed Mur the demon and saved Kans.*

ਉਗ੍ਰਸੈਣ ਕਉ ਰਾਜੁ ਅਭੈ ਭਗਤਹ ਜਨ ਦੀਓ ॥
ougrasain ko raaj abhai bhagateh jan deeou |
*You blessed Ugrasain with a kingdom,
and You blessed Your humble devotees with fearlessness.*

ਕਲਿਜੁਗਿ ਪ੍ਰਮਾਣੁ ਨਾਨਕੁ ਗੁਰੁ ਅੰਗਦੁ ਅਮਰੁ ਕਹਾਇਓ ॥
kalijug praman Nanak gur
Angad Amar kehaaeiou |
*In the Iron Age, the Dark Age of Kali Yuga,
You are known and accepted as Guru Nanak,
Guru Angad and Guru Amar Das.*

ਸ੍ਰੀ ਗੁਰੂ ਰਾਜੁ ਅਬਿਚਲੁ ਅਟਲੁ
ਆਦਿ ਪੁਰਖਿ ਫੁਰਮਾਇਓ ॥੭॥
sree guroo raaj abichal attal
aad purakh furamaaeiou |7|

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The sovereign rule of the Great Guru
is unchanging and permanent,
according the Command of the Primal Lord God. ||7||

In Satyug there was Baawan (Dwarf) super-human, Sri Ram Chander ji was the Superman of Traitā. In Duwapar Sri Krishna from Yadav ancestry was the super-human. In Kalyug respected Guru Nanak Dev ji was born in Bedi lineage. Bhattas have described the division of eras and super-humans in this way. The external influence of time has been described in Janam Sakhi (biography) of Guru Naanak Dev ji. Guru ji tells Mardana and Bala (his companions) about Kalyug in this way:-

*Jay Baithan Tan Aakheae Baitha Satthar Ghat.
Jai Chhallan Tan Aakheae Chhar Gaya Sir Ghat.
If I go, people say he has gone after putting ashes on our*

head. If I keep sitting, then people say that he is sitting by occupying the floor and only remains sitting.

*Jay Bolan Tan aakhieae, Burh Burh Karai Bahut.
Chup Rahian Tan Aakhieae Ais Ghat Nahi Mat.*

If I keep quite, they say he does not know how to talk. If I talk according to the time and place, they see he goes on muttering.

Kaare Gal Na Mailanee Karta Rakhai Pat.

Some people are in the habit of finding faults. They want excuses to deprecate. According to the Janam Sakhi of Guru Nank Dev ji, deprecation of others is at its extreme in the Kalyug. This habit of deprecation has spread so much that there is no cure of this disease:-

ਅਵਖਧ ਸਭੇ ਕੀਤਿਅਨੁ ਨਿੰਦਕ ਕਾ ਦਾਰੂ ਨਾਹਿ ॥
avakhadh sabhae keetian nindak kaa daroo nahey |
*All kinds of medicines may be prepared,
but there is no cure for the slanderer.*

Backbiting is such a poison that the tongue has become very bitter. Guru ji says:-

ਤੁਮੀ ਤੁਮਾ ਵਿਸੁ ਅਕੁ ਧਤੂਰਾ ਨਿਮੁ ਫਲੁ ॥
tumee tumaa vis ak dhathooraa nim fal |
Bitter melon, swallow-wort, thorn-apple and nim fruit

ਮਨਿ ਮੁਖਿ ਵਸਹਿ ਤਿਸੁ ਜਿਸੁ ਤੂੰ ਚਿਤਿ ਨ ਆਵਹੀ ॥
man mukh vasehi tis jis toon chit na aavehee |
*these bitter poisons lodge in the minds and mouths
of those who do not remember You*

O God ! Man has become such a backbiter and his tongue has become so bitter by speaking lies that poison, colocynth and margosa tree are not so bitter as bitter is that heart who does not remember God and only deprecation exists there. Guru Nanak Dev ji also explains as under:-

ਦੋਲਕ ਦੁਨੀਆ ਵਾਜਹਿ ਵਾਜ ॥
dolak duneeaa vaajhey vaaj |
the drum of the world resounds with the beat.

ਨਾਰਦੁ ਨਾਚੈ ਕਲਿ ਕਾ ਭਾਉ ॥
naarad naachai kal kaa bhaao |
Naarad dances to the tune of the Dark Age of Kali Yuga;

ਜਤੀ ਸਤੀ ਕਹ ਰਾਖਹਿ ਪਾਉ ॥੧॥
jatee satee keh raakhehi paoo |1|
*where can the celibates and the men of truth
place their feet? ||1||*

In this era mind has become Naarad. The job of Naarad is backbiting, to convey information from here to there and from there to here:-

jatee satee keh raakhehi paoo |1|

Where will chastity and truth reside since mind has already become powerful backbiter. All this is due to the ill-effect of the era of Kalyug. This is the external effect as described by Sri Guru Nanak Dev ji. If a person is struck up in a crowd in a street, then he will have to go in that direction in which the crowd is moving. He can not walk in the direction he wants to go. There is so much backbiting in the world that a person living in such an atmosphere also becomes himself a back-biter. There is so much lie and liars in the world, that a person living in such an atmosphere also becomes a liar. There are so much useless rituals and ritualists that a person in this crowd of ritualists, also becomes himself a ritualist. It is the nature of the mind that it accepts the influence of the crowd. Man says that when so many people are following a particular path they can not be wrong. In reality majority is wrong.

Once Mahatma Budh uttered a very valuable word to his cousin- O Anand !

“In a big crowd there are no nice persons
and there is never a crowd of nice persons.”

Majority is always wrong, crowd is always of bad people,

sincere persons are very few. Pebbles and stones are freely available in the hills, but diamonds are rare. Conch and oyster are freely available on the sea-shore but pearls are rare. Acacia tree is found every where on the earth but sandal wood trees are very rare. The amount of coal obtained from the belly of mountains is very much but gold is minimal. The era of Kalyug is full of troubles and distress is widespread in the world full of big crowds, and the mind of man has become troublesome. Mind has become liar in the crowd of liars, backbiter in the crowd of backbiters and greedy in the crowd of greedy people. Man is living in such a crowd.

naarad naachai kal kaa bhaao |
Naarad dances to the tune of the Dark Age of Kali Yuga;

jatee satee keh raakhehi paao |1|
*where can the celibates and the men of truth
place their feet? ||1||*

Mind is dancing like Naarad and has become backbiter, Where a celibate will put his foot? The whole earth is burning, where will a virtuous place his feet? All places have become polluted. The appearance of the present times is affecting the life-style of the people. Respected Guru Nanak Dev ji, Guru Ram Dass ji, Guru Arjan Dev ji and Bhagats Ravi Dass and Kabir are describing this in their respective scholarly styles. But now the writer will describe only the elucidation of Satyug, Traita, Duapar and Kalyug done by Guru Nanak Dev ji and Bhai Gurdas ji. Bhai Gurdas ji says in one of his 'Pouris':-

ਜੁਗਿ ਜੁਗਿ ਮੇਰੁ ਸਰੀਰ ਕਾ ਬਾਸਨਾ ਬਧਾ ਆਵੈ ਜਾਵੈ॥
jug jug maer sareer kaa baasanaa badhaa aavai jaavai|

Since time immemorial, on account of the bondage of unfulfilled desires, the Jiv has been suffering transmigration.

ਫਿਰਿ ਫਿਰਿ ਫੇਰਿ ਵਟਾਈਐ ਗਿਆਨੀ ਹੋਇ ਮਰਮੁ ਕਉ ਪਾਵੈ॥
fir fir faer vattaeeai giaanee hoe maram ko paavai|
(Vaar 1st Pouri 15)

*Time and again, the body is changed, but the mystery of this
change can be understood by becoming knowledgeable.*

Only a spiritual teacher will understand that from time to time this physical body goes on changing. Due to lust birth has taken place repeatedly and it will continue so long as lust is there. When the lust changes into supplication, the cycle of birth and death comes to a stop. They say that mind is such that either lust or supplication goes on in it. When the mind becomes petitioner and prayer continues in it for thanking God; on that day the cycle of birth and death comes to an end. If the lust was not there in the previous birth, the present birth would not have taken place:-

baasanaa badhaa aavai jaavai |
*on account of the bondage of unfulfilled desires,
 the Jiv has been suffering transmigration.*

Bhai Gurdas ji says:-

jug jug maer sareer kaa
Since time immemorial,

In every era this great human body had been coming into existence. Generally if noble deeds and sins are equal, then a person gets human body in the next birth. If there are sins only and no noble deeds, then the human being lags behind and goes back. But there is no such a sinner who has not done any noble deeds. Kabir ji truly says:-

ਪਾਪੁ ਪੁੰਨੁ ਦੁਇ ਬੈਲ ਬਿਸਾਰੇ
 ਪਵਨੁ ਪੂਜੀ ਪਰਗਮਿਓ ॥
 paap punn due bail bisaahae
 pavan poonjee paragaasiou |

(page 333)

*With both sin and virtue,
 the ox of the body is purchased;
 the air of the breath is the capital which has appeared.*

Man buys some sins with the capital of breaths and also some noble deeds. Therefore if sins and noble deeds are equal, then only a person gets human body again and again. Approximately it is the chance that a man will get human body again after death, because a man commits sin due to desire for life and does noble deeds to get rid of this life. And since both the deeds remain equal, so he gets

human body again and again. The system of life-style has to be changed, and that method of change is being described by Guru Nanak Dev ji: the writer is explaining that. The mention of four eras has come again and again in Sri Guru Granth Sahib ji:-

ਚਹੁ ਜੁਗਾ ਕਾ ਹੁਣਿ ਨਿਬੇੜਾ
ਨਰ ਮਨੁਖਾ ਨੋ ਏਕੁ ਨਿਧਾਨਾ ॥
chahu jugaa ka hun nibaerra
nar manukha no eak nidhana |

(page 797)

Now, this is the essence of the teachings
of the four ages:
for the human race,
the Name of the One Lord is the greatest treasure.

In short, four eras is such a serial, is such a link which is dependent upon time, man's mental sphere and views. The changes of eras in time-span is an old belief. We can call it a myth also, belief of eras in space. Such as in a place narration of scriptures (Katha) or singing of God's praise (Kirtan) is going on, that place is 'Satyug' or heaven:-

ਕਹੁ ਕਬੀਰ ਇਹ ਕਹੀਐ ਕਾਹਿ ॥
kahu kabeer eih keheei kaahi |
Says Kabeer, unto whom should I tell this?
ਸਾਧਸੰਗਤਿ ਬੈਕੁੰਠੈ ਆਹਿ ॥੪॥੧੦॥
saadhasangath baikunthai aahi |4|10|

(page 325)

*The Saadh Sangat,
the Company of the Holy, is heaven. ||4||10||*

Where holy assembly is going on, it is heaven or Sach-Khand or Satyug (Golden Age). This happens at a place on the earth. But the third incident takes place at the mental level. This is a scientific truth that Satyug, Traita, Duapar and Kalyug are the four mental states of the man. In a house at the same time, one family member is living in Satyug, another member is in Traita, the third is in Duapar while the fourth member is living in Kalyug. By observing life-style, dealings and character, we can judge in which state a person is living. It is correct that in Sanatam Dharam and Gurmat the four eras have been accepted. There is a story that Kalyug met

Kabir ji, Guru Nanak Dev ji, Bhai Mardana. At so and so place Kalyug appeared. To accept Kalyug as an individual is a myth and an ancient way of describing as the evil deeds are called devil. But in Islam devil has been accepted as an individual in physical form. In deed evils and vices are the devils. In the same manner godly inclinations are noble inclinations. In whom illuminating inclinations are going on, he is god. The person who is full of faults and is living unconsciously in ignorance, is in reality devil. To be a god or demon or devil or God depends upon the mind of the man. Any one can be a devil or a form of God at the same time. It can also so happen that a person is living in Satyug in the morning and in Kalyug in the evening, living in Duapar at noon and is in Traita at night. These are the mental states which the writer is going to explain on the basis of the Bani of Guru Nanak Dev ji:-

ਨਾਨਕ ਮੇਰੁ ਸਰੀਰ ਕਾ ਇਕੁ ਰਥੁ ਇਕੁ ਰਥਵਾਹੁ ॥
 nanak maer sareer kaa eik rath eik rathavaahu |
*O Nanak, the soul of the body has one chariot
 and one charioteer.*

ਜੁਗੁ ਜੁਗੁ ਫੇਰਿ ਵਟਾਈਅਹਿ ਗਿਆਨੀ ਬੁਝਹਿ ਤਾਹਿ ॥
 jug jug faer vattaabeeahi giaanee bujhehae tahey |
*In age after age they change;
 the spiritually wise understand this.*

In various eras and from time to time, this life-consciousness takes on different physical bodies. The aims and means of life have been changing. With a change in the aim or means of life, the era changes. The change of era depends upon the aims and means. But time is needed for this change to take place. Therefore those people who have counted the eras in time, the basis was human mind only. It is correct that time is required for change of mind, aim and means. Therefore division of eras, based on time, is external. The reality is that when life-style, aim and means undergo change in case of the majority of people, then the era changes. If we count the eras, then first comes Satyug. Respected Guru Nanak Dev ji says:-

jug jug faer vattaabeeahi giaanee bujhehae tahey |
*In age after age they change;
 the spiritually wise understand this.*

Only a learned person can understand that aim and means of life have been changing:-

ਸਤਜੁਗਿ ਰਥੁ ਸੰਤੋਖ ਕਾ
ਧਰਮੁ ਅਗੈ ਰਥਵਾਹੁ ॥
satjug rath santokh kaa
dharam agai rathavaahu |

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*In the Golden Age of Sat Yuga,
contentment was the chariot
and righteousness the charioteer.*

What was the aim of life in reality in Satyug. Dharam was in the forefront. Dharam means truth or God. Aim of life was truth. Contentment was the means. Man was achieving truth by sitting on the chariot of contentment. Let us first measure it in time. The time-cycle went on. At last, the aim and means of the majority of the people changed:-

ਤ੍ਰੇਤੈ ਰਥੁ ਜਤੈ ਕਾ ਜੋਰੁ ਅਗੈ ਰਥਵਾਹੁ ॥
Traetai rath jatai kaa jor agai rathavaahu |
*In the Silver Age of Trayta Yuga,
celibacy was the chariot and power the charioteer.*

The aim of life is to be powerful. Strength of arm should be thousand-time more. The name of an ancient great man was 'Sahansar Bahu' (of thousand arms). We have made images of gods with four hands, eight hands or ten heads Daihsir (Ravan). But in reality no one has ten hands or ten heads. Some one has immense thinking power. If the thinking power is ten times more than a normal person, he is 'Daihsir'. If the power of two arms is so much that is equal to those of thousands arms and thousands of arms are under him, then he is Sahansar Bahu (Thousand arms). This is a way of describing, otherwise no body can have thousand hands. If hands are thousand, then body should be like a hill. If heads are ten, then body should also be many times bigger than that of an elephant. But it is not like this. The person, who was having thinking power equivalent to those of ten heads, was called 'Dehsir'. The person, who could control thousands of hands, was called Sahansar Bahu.

When the aim of life becomes to be powerful, then the man becomes restless. There can be only two aims of life-peace or power. The means to achieve these aims are different and opposite to each other:-

Traetai rath jatai kaa jor agai rathavaahu |
In the Silver Age of Trayta Yuga,
celibacy was the chariot and power the charioteer.

Body can be powerful, if a man is a celibate. Man can also increase his external power, if he leads a life of austerity or restraint. So when the aim of life is to be a wrestler, then celibacy is the means. When this is the aim of the majority of the people, then it is the 'Traitayug':-

duaapur rath thapai kaa sath agai rathavaahu |
In the Brass Age of Dwaapar Yuga,
penance was the chariot and truth the charioteer.

Here 'Sat' means character, not truth. The meaning here is high moral character. To achieve this penance (Tap) is required. What is 'Tap'. To suppress organs. To control eyes, ears, tongue hands and feet. Mind is to be controlled so that character appears in life. If we start from Kalyug, then Duapar is second era. The era in which we are living, respected Guru Nanak Dev ji says about this:-

kaljug rath agan kaa koorr agai rathavaahu ||1|
In the Iron Age of Kali Yuga,
fire is the chariot and falsehood the charioteer. ||1||

When the aim of life is material, then lust is the means to obtain it. If a person is not lustful, then how will he obtain various material things. Contented man can not obtain things. Lust becomes means to get falsehood. What is falsehood? It is visible and impressive, but slips away if we catch it. The world is not stable, it is transitory. So it has been called falsehood, lie:-

ਕੂੜੁ ਮੀਆ ਕੂੜੁ ਬੀਬੀ ਖਪਿ ਹੋਏ ਖਾਰੁ ॥
koorr meeraan koorr beebie khap hoeae khaar |
(page 468)

*False is the husband, false is the wife;
they mourn and waste away.*

Respected Guru Nanak Dev ji says that every thing is false because:-

ਕਿਸੁ ਨਾਲਿ ਕੀਚੈ ਦੋਸਤੀ ਸਭੁ ਜਗੁ ਚਲਣਹਾਰੁ ॥
kis naal keechai dhosatee sabh jag chalanehaar |
(page 468)

*With whom should I become friends,
if all the world shall pass away?*

What to hold, every thing is transitory. Neither day nor night is stable here. Neither childhood, nor youth and nor old age is steady here. Life is also not stable here. Every thing is transitory. A thing on the move is called restless. The whole world is on the move. If we try to hold, it slips away. So is the case with every thing here. If we try to hold air in hand, it slips. Transitory thing is restless, so it is called false. If we want this transitory world, which is false, then the means will be lust and greed. Guru Nanak Dev ji says that this era is greedy era. If a person has a desire to give something at all times, then according to Gurbani, he is a 'Gurmukh'. But if a person always desires to get some thing and is pleased on getting, he is called greedy. There is a valuable Gurbani Line:-

ਦੇਂਦੇ ਥਾਵਹੁ ਦਿਤਾ ਚੰਗਾ ਮਨਮੁਖਿ ਐਸਾ ਜਾਣੀਐ ॥
daedae thaavahu ditta changaa
manamukh aisaa jaaneeai |
(page 138)

*They prefer the gift, instead of the Giver;
such is the way of the self-willed manmukhs.*

How to know that this person is manmukh? Manmukh is always happy on getting something. He is pained if something has to be given. But is happy on receipt of any thing. He is happy to get, but giving is painful for him. These are the symptoms of a greedy person:-

....ਹਥਹੁ ਦੇ ਕੈ ਭਲਾ ਮਨਾਵੈ॥
.....hathahu dae kai bhalaa manaavai |
(Vaaran Bhai Gurdas ji page 6)

Generously confer favour on others.

A person is happy to give and he desires welfare of the receiver too. A person of such an inclination is great. Aim of his life is to give. Guru ji says let us have a look at the human world:-

ਨਾਨਕ ਕੂੜੁ ਰਹਿਆ ਭਰਪੂਰਿ ॥
Nanak koorr rehiaa bharapoor |

(page 471)

O Nanak, they are totally permeated with falsehood.

False hood is wide spread at all levels. If a person speaks the truth, it is considered a lie. If you speak lie, it is considered truth as the lie is wide spread. If a wiseman comes in an assembly of mad people, he will be considered mad by the mad people or they will make him mad. As is seen, the side towards which the crowd is moving, one has to go in that direction only, otherwise he will have to struggle a lot. It is seen that Bhagats and Avtars (Super-humans) had to struggle a lot as they were not prepared to follow the crowd. Avtars wanted to change the course of the crowd. As the direction changes, the aim also changes. If the crowd is ready for the struggle, then the Avtar is to be hanged. Avtars have to sit on the hot pan and imprisoned in cages.

It is surprising that the top most truthful persons of the world had been dealt with very unjustly and unfairly. In fact in a crowd of mad people, the wiser a person, more mad will he be called. Why go far? The crowd called Guru Nanak in his own words:-

ਕੋਈ ਆਖੈ ਭੂਤਨਾ ਕੋ ਕਹੈ ਬੇਤਾਲਾ ॥
koe aakhai bhootanaa ko k ehai baetaalaa |
Some call him a ghost; some say that he is a demon.

ਕੋਈ ਆਖੈ ਆਦਮੀ ਨਾਨਕੁ ਵੇਚਾਰਾ ॥੧॥
koe aakhai aadamee Nanak vaecharaa |1|
(page 991)

Some call him a mere mortal; O, poor Nanak! ||1||

Poor Guru Nanak had become ghost, lunatic and mad. The crowd called powerful, highly learned, top-most philosopher, godly thinker, and God-like personality of Guru Nanak Dev ji as a ghost.

It is surprising that the Guru who has come to extricate ghosts from all human beings, the world is calling him a ghost. He, who has come to tune every one's life, is called 'out of tune' by the world. Why is it so? It is so because the crowd consists of lustful and materialistic people. And who is materialistic person? The one, whose aim of life is to possess worldly materials, who is living for the sake of articles and the world. So the world, its materials and wealth are great and grand. This life for him is nothing.

The life will become great on that day when the aim is higher than life and that can be a supreme life only. And the supreme life is God only. So long as the aim of life is not God, till then a man can not rise above the material world and become great. Therefore Satyug, Traita, Duapar and Kalyug are based on the way of thinking.

Let us now see these in mirror of actual truth. Man passes through four types of states:-

1. First- Is the pregnancy period-state or prenatal state.
2. Second-He has come into the lap of earth
from the lap of mother. He is child.
3. Third- He is now young.
4. Fourth- He has grown old.

Man has to pass through these four stages- prenatal, Childhood, youth and old age. An old man has his own life style, Young man has his way of living. Child has his own world. A child in prenatal stage has its own state. In the same manner we may look at the four eras. Satyug is a prenatal state. Traita is childhood. Duapar is youth. Kalyug is an old age. If the truth is to be seen, then from pre-natal child, from child playing with toys and from young man old age is great since an old man has experiences of life. He knows about ups and downs of life. Perhaps due to this reason, Guru Nanak Dev ji has called Kalyug as great:-

satjug traeta duapar bhaneesai
kalijug ootamo jugaa maahe |
*The Golden Age of Sat Yuga,
the Silver Age of Trayta Yuga,
and the Brass Age of Dwaapar Yuga are good;
but the best is the Dark Age, the Iron Age, of Kali Yuga.*

Kalyug is superior era because it is a grown up era. It has been agreed that so much intelligence has developed in this era, as much was not in the earlier ages. These four stages, viz., prenatal, childhood youth and old age, all have their own views and Gurbani describes these in its own way. If we look at all these properly then the four eras are four stages of human life-pre-natal state, childhood, youth and old age. Satyug was prenatal state. He was taking breaths with the breathing of the mother. The food and drink of the mother was his own. He was not having any independent source of diet. In Satyug man lived in the caves in hills or under the trees. He ate fruits and flowers provided by the nature. He had not yet learnt how to prepare food and serve it. There was no necessity nor any knowledge for the same. But the Indian ascetics have agreed that the state of a child in pregnancy is equivalent to that of a Yogi in meditation (Samadhi). The child is having that bliss which a Yogi in meditation has got. He seeks the same bliss throughout his life. The nature has provided this bliss to the pre-natal child in a natural way and the child is carefree. Worry is about subsistence and the food and drink of mother is his own. He breathes through the breath of mother. He has got no financial, social or political responsibility. Human being in Satyug is lonely, living in caves or under the trees alone in the natural atmosphere. He was living in contentment and care free like a child in pregnancy. This is the reason that in Satyug no eminent superman (Avtar) came. There is no need to teach a pre-natal child. He is naturally steady and in bliss. Respected Guru Nanak Dev ji says:-

ਪਹਿਲੈ ਪਹਰੈ ਰੈਣਿ ਕੈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ
ਹੁਕਮਿ ਪਇਆ ਗਰਭਾਸਿ ॥

pehilai peharai rain kai vanajaariaa mitraa
hukam paeiaa garabhaas |
*In the first watch of the night,
O my merchant friend,
you were cast into the womb,
by the Lord's Command.*

ਉਰਧ ਤਪੁ ਅੰਤਰਿ ਕਰੇ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਖਸਮ ਸੇਤੀ ਅਰਦਾਸਿ ॥
ouradh tap antar karae vanjariaa mitra
khasam saeti aradas |

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*Upside-down, within the womb,
you performed penance, O my merchant friend,
and you prayed to your Lord and Master.*

Although he is upside down in the womb, yet he is in the prayer, meditation and bliss. Therefore it is said that in Satyug dwarf superman came:-

satjug tai maaniou chhaliou
bal baavan bhaaeiou |
*In the Golden Age of Sat Yuga,
You were pleased to deceive Baal the king,
in the form of a dwarf.*

Baawan Avtar means dwarf superman. A nurse or doctor can give some medicine by just seeing the child. But this man of Satyug does not require anything. He was living in the nature in the natural way. He was moving freely. There was no country, caste, family or tribe. This is also the state of a Brahm-Gyani (Man of Divine Knowledge). Human being, who lives as stated above, is satyugi being. As an old man recalls his childhood, in reality he is recalling the pre-natal state. Man recalls exactly Satyug whether he is with the family or in bazar or in congregation. Satyug has a greatness because the man of Divine knowledge has a natural state in that era. Now man wants to get that state in an instinctive natural form. Therefore Satyug is being recalled as he was truthful and contented in that age. It was not his achievement and effort, it was only natural. Since the child is getting food, water and breath, it is not the achievement of the pre-natal child, it is natural. In the same way, if a man of Satyug was religious, truthful and contented, it was all natural:-

satjug rath santokh kaa dharam agai rathavaahu |
*In the Golden Age of Sat Yuga,
contentment was the chariot and
righteousness the charioteer.*

The man of Satyug was living according to social code and in a religious way. He was eating when hungry only, drinking water when thirsty, and sleeping only when feeling sleepy. In the absence of hunger, he was not eating. He was eating less and was never over eating. He had to search and pluck fruits. This was sufficient

exercise to keep himself physically happy. This is the form of the Satyug. But no one can be proud of this state. Man of Sastyug is like a child in the womb. What pride can he have? Yes, one can be somewhat proud of that life and mental state because of the presence of bliss and joy, but he is unconscious. He has no knowledge of bliss and flavour. But the day when he will understand these, the bliss will vanish.

Then man came out of this pregnancy; Tribes, families and castes came into existence. Territories were divided into dominions. This was Traita Yug. Responsibilities of dominions increased and power was required to control the dominions.

Traetai rath jatai kaa jor agai rathavaahu |
*In the Silver Age of Traytaa Yuga,
celibacy was the chariot and power the charioteer.*

Every family and tribe wanted to be powerful. Every king wanted to expand his kingdom. This was the childhood of the human life as a child comes on the earth after birth. The child walks on the knees and plays with the toys. So he wants more power and energy to become powerful. This was the childhood time. This child should remain within tradition or social code (Maryada). He should speak, act and eat within social code. To keep people within maryada, Sri Ram Chander, Maryada Purshotam came on this earth. He was rightly given this name. The life was not within maryada at that point of time. The superman, who taught what is the maryada of: king, his subjects, Guru, disciple, parents and children, is known in India as Maryada Purshotam Sri ram Chander ji. He died for the sake of maryada since he was the superman (Avtar) of the Traita Yug. Therefore in this era, the maryada was required every where. This was the childhood period of man. Power was required since aggression and grabbing was common. It was just like children who indulge in snatching and grabbing from each other. Children only know to take but not to give. If a child has got five toys and the other child has only one toy, and if we tell him to give one toy to the other child so that he may have two toys and you will still have four toys. But he will not agree to give. Rather he will try to grab the toy from the other boy. This is the nature of the child. Similar was

the people's nature of grabbing during Traita Yug. For grabbing power is required. So when the aim of life is power and the means to get power is celibacy, then it is the Traita Yug, era of childhood. Sri Ram Chander ji came in that period of time. He can be called a primary school teacher. Sri Ram started a method to teach the nursery and primary school children.

Then is Duapar Yug. The man has become young. It is not required to teach him how to speak, listen and sit. If it is required, then the child is not yet young. Young man understands all these responsibilities. In that period of time, Superman Shri Krishna came. He is called Lila Purshotam. Youth is a play. It is a circular dance performed by Sri Krishna and Gopis. Life is full of vigour, power and buoyancy in the blood:-

Duaapur rath tapai kaa
sat agai rathavaahu |
*In the Brass Age of Dwaapar Yuga,
penance was the chariot and truth the charioteer.*

To ensure that this buoyancy in the blood and power may not do any mischief, it was necessary to teach high moral character. When the aim of life is high character and the means to achieve it is penance, then it was Duapar Yug. Sri Krishna came to convey this ideology. According to him, maryada (Code of conduct) can not be forced upon. Man may be able to live properly and maryada should be helpful, not destructive. If it is not helpful, then maryada may be by passed. It is seen that by following maryada, Sri Ram sent out pregnant Devi Sita from his kingdom and molten lead was put in the ears of water man Sambhuk because it was a sin to hear Ved Mantras by a low caste person. It was the established maryada that if the majority says something, then the king had to accept it. Therefore spotless, impeccable and pious Sita had to be sent out of the home. It was not acceptable to Sri Krishna that maryada punishes a pure person. Life should be taken like a sport, maryada should not be a burden and suppress a person. Like this, Duapar was a young era. Sri Krishna came as a college professor. No special dress was required nor any special maryada. Life is a sport and one should live accordingly. But this life of sport should not deprave a person. The aim of life is, therefore, high character

but life should be taken as a sport.

Kalyug is an old era. Respected Guru Nanak Dev ji came to teach this old parrot. Maryada should not be a burden, therefore it should be abandoned. The Lila in due course depraved every thing. Temples became arena of Dev Dasian (dancing girls). Meat and wine began to be served in the temples which is still prevalent on a very small scale in the Temples of Kali and Kumukhia Devi. In the temple of Bhairon Kal in Ujjain even today wine is offered and a parsad of wine is distributed. In the temples of Kumukhia Devi in Guhati and Kali Mandir of Calcutta prasad of meat is distributed for the whole day and the doors of the temple are opened after putting mark (Tilak) of blood of he-goat or bull on the doors. Temples became arena for dancing girls. Temples became wine, meat and prostitution houses in the name of religion. No one could object since every thing was done in the name of religion. Temples of Ram became temples of sex. The temples of virtue became temples of fornication. Adulteration replaced name of God, meditation and high character. Even foreigners were allured. All the wealth and beauty of the country was in the temples. They left every thing else and began to loot the temples. They got golden idols, diamonds and jewels. They looted the honour of India in the form of dancing girls. By keeping these they went on doing embezzlement. Consequently this country continued to remain depraved and weak. Then:-

ਸੁਣੀ ਪੁਕਾਰਿ ਦਾਤਾਰ ਪ੍ਰਭ ਗੁਰੂ ਨਾਨਕ ਜਗ ਮਾਹਿ ਪਠਾਇਆ॥

sunee pukar datar prabh

guroo nanak jag mahey pathaiaaaaa|

(Bhai Gurdas ji Vaar 1 Pouri 23)

The benefactor Lord listened to the cries (of humanity)

and sent Guru Nanak to this world.

Tyranny began to be committed by the attackers, despots and oppressors. There remained no code of conduct in this game of life. Then the time of Guru Nanak Dev ji arrived and he gave code of conduct to this play of life and also gave game of life to the code of conduct. Music and song came in the Gurudwaras but within maryada. Materials came in the form of free kitchen (Langer) but within maryada. Wealth and property came in the Gurudwaras

but within maryada. But this maryada should not become a burden of the head. Music and song came in the form of kirtan so that there may remain flavour in life but within maryada. If the river water flows within the banks, it quenches the thirst of the people and it also reaches the ocean. But if water breaks the banks, then the crops of the fields are destroyed by the water. In lieu of comfort that flowing stream starts giving pain and destruction takes place. Therefore this life stream should flow, distributing and getting comfort and remain within its two banks which according to Guru Nanak Dev ji are:-

ਧੌਲੁ ਧਰਮੁ ਦਇਆ ਕਾ ਪੂਤੁ ॥
dhaal dharam daeiaa kaa poot |

The mythical bull is Dharma, the son of compassion;

ਸੰਤੋਖੁ ਥਾਪਿ ਰਖਿਆ ਜਿਨਿ ਸੂਤਿ ॥
santokh thaap rakhiaa jin soot |

(jap ji sahib)

this is what patiently holds the earth in its place.

This is the sermon and message of respected Guru Nanak Dev ji that satisfaction in one's self and kindness on others. Really this attainment was the same as is that of the pre-natal child. Respected Guru Nanak Dev ji removed the caste system, religion, colour of dress, life-periods (Ashrams), language distinctions and narrow-mindedness from the human world. He taught us to pray for the welfare of all since the whole world is yours and there is brotherhood among all the people of the world. Such a sermon and message was given to the whole world by this superhuman of Kalyug. As an old man is very lustful, and very clever also and as he has seen many ups and downs of life, he knows how to speak lie. Seeing his age people believe what he says whereas many times it is not so. This is one impression of the old era (Kalyug). Falsehood and lust is widespread. What lust a pre-natal child can have? What lust a child playing with toys can have? Yes, it can be in a young man. It can be many times more in an old man. This is a lustful, liar and very clever era. Guru ji has therefore said- you are sikh and you have yet to learn, you know nothing. An old man is very much proudy that he knows every thing. What a young

man and child know. Really this young man and child are ignorant in front of an old man. But this old man is also ignorant before God. An old man is ignorant before truth.

He has made us to realise that you are sikh. You should have a feeling that I know nothing. From here Guru Nanak dev ji initiated the instructions. He gave the instructions by singing so that it should not be a burden. He joined the musical tones of his heart with the tone of violin. He invented Divine Music and instructed in this way.

The learned people say that Guru Nanak Dev ji has not practised Yoga. He has not done penance in water (Jal Dhara). He has not done any exercise to control breathing (Pranayam). He has not done penance in front of fire (Dhoonia Nahi Tapae), nor has he undertaken fasts. He has no belief to undertake pilgrimages. Guru Nanak Dev ji has only sung the praise of God and has faith in singing. He has sung with so much concentration, melody and from the bottom of his heart that the singing became meditation, Tap, Yog and a form of God:-

ਜੋਗੁ ਬਨਿਆ ਤੇਰਾ ਕੀਰਤਨੁ ਗਾਈ ॥੧॥

jog baniaa thaeraa keerathan gaaee |1|

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I attain Yoga, singing the Kirtan of Your Praises. ||1||

Kirtan has become a means to realise God. God may be realised by singing so that the door of God may not become a burden. Since God is a bliss, the means to reach him should be blissful and full of pleasure and happiness. He had been advising the people of the world by singing the Rag/Ragini on the violin according to the time matching that Rag/Ragini (Musical mode). He set aside caste distinction and colour discrimination; Man is only man. No one is religious by birth but will be religious due to his actions. No one is Brahmin by birth but can be Brahmin by his actions. Do not call any one untouchable and he can be of low caste due to his actions. He gave this sermon to the people. He advised to engross in the radiance (Jot) of God and not join in the caste. All people have different bodies. It is very difficult to fit one persons meat in another person's body since they are separate from each other. Minds are also separate from each other. Some

times two persons have identical views, but it can not be the same for the whole world. Though every one has got separate body and mind but the soul is the same. Respected Guru Nank Dev ji says that see soul in every one and that is one. His sermon is of One only. All are one and same. Lord of all is one. Caste and religion can not be separate. Therefore caste, religion and appearance of all is one, and that is the form of God. The appearance that we have received from God, we should keep that appearance. We should have a feeling that I have to learn, I have still to learn till death. If such a feeling remains in the mind, then the eligibility remains intact till death and he keeps on getting the beneficences of God till death.

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